

COPYRIGHT WARNING

Notice: warning concerning copyright restrictions

The copyright law of the United States (Title 17, United States Code) governs the making of photocopies or other reproductions of copyrighted material. Under certain conditions specified in the law, libraries and archives are authorized to furnish a photocopy or other reproduction. One of these specific conditions is that the photocopy or reproduction is not to be "used for any purpose other than private study, scholarship, or research." If a user makes a request for, or later uses, a photocopy or reproduction for purposes in excess of "fair use," that user may be liable for copyright infringement. This institution reserves the right to refuse to accept a copying order if, in its judgment, fulfillment of the order would involve violation of copyright law.

THE CHURCH'S MINISTRY TO ITS
PERIPHERAL MEMBERSHIP:

AN ACTION RESEARCH REPORT ON THE FRINGE MEMBERS
OF ST. THOMAS CHURCH, SOMERVILLE, MASSACHUSETTS;
WITH SOME RESULTING IMPLICATIONS FOR THE
CHURCH'S MINISTRY IN A SECULAR AND URBAN SOCIETY

A Thesis
Presented to
the Faculty of
Episcopal Theological School
Cambridge, Massachusetts

In Partial Fulfillment
of the Requirements for the Degree
Bachelor of Divinity

by
Robert Murlin Wills

April 1966

TABLE OF CONTENTS

	Page
Chapter One	1
1. The Problem	1
2. The Method	4
3. Background of St. Thomas Parish . . .	10
Chapter Two	20
1. The Flock	20
2. Agent of Change	25
Chapter Three	36
1. Results of the Questionnaire	36
2. Results of the Interviews	45
Chapter Four	64
Conclusion	80
Footnotes	84
Bibliography	86
Appendix	

CHAPTER ONE

1. The Problem

It was a brisk, clear Sunday morning early in September. I was sitting near the back of the Church in which I worked as a seminarian. It was a typical Sunday morning service at St. Thomas Episcopal Church, Somerville. The bulletin said that Morning Prayer today would include a baptism. The party to be baptized was named Brown. Strange I did not know anyone named Brown in the congregation. They must be new people. It was a typical Sunday - except - the baptismal party had not shown up. The baptism was scheduled to take place immediately after the second lesson. As the rector finished reading the first lesson, I noticed his eyes scanning the congregation. At St. Thomas' you know where everyone sits so any new member or visitor is readily noticed.

"If the baptismal party does not arrive before the end of the next lesson," said the rector, "the service will continue as usual."

Strange announcement, I thought to myself. It is as though he either expected the party to be late or to not show up at all. Almost as though on cue, the baptismal party did arrive, during the second lesson; and the baptism went on as planned. Once the infant had been baptized and the service was about to resume, I noticed the rector lean toward the parents and whisper something to them. The parents shook their heads in a negative reply, whereupon, they immediately left the Church, never to return.

This experience, to which I was merely an observer, was one of the most shaking and memorable of my seminary career. I could not get over the image in my mind of this party arriving seconds before the baptism and leaving seconds after. It was as though the Church was performing a service for these people after the pattern of a coin operated cigarette machine. What does such a use of the Church and the sacraments say to our understanding of the Church as the Mystical Body of Christ, the community of all believers? Where is the community?

I remember talking with the rector of St. Thomas' for more than an hour that night, and many more hours in the months thereafter, about this experience. Was he surprised to see the party arrive seconds before the baptism? No, it often happens that the party bringing a child to be baptized will purposely wait in order to avoid the opening parts of the service. Did he invite them to stay, or did he make them feel welcomed? Of course he did, that is what the whispering was about; but they had other things to do, so they said. Will he ever see them again? Not unless they have another child or somehow need the services of the Church again. These are the peripheral members of the Church.--a group of people who are nominally Christian, who use the Church for the services it provides, but people who give little of themselves to its life and worship.

The problem of the peripheral membership of the Church was to haunt me for many months. Questions came to mind faster than I could begin to answer them. Why do people become fringe members of the parish? Why do they remain there? What does

baptism mean to a family which otherwise has no contact with the Church? What is the attitude of these people to the Church, to God? Are the peripheral members of the Church trying to tell us something that we simply cannot hear by bringing their children only for baptism? Who are the fringe members of the Church and what relationship do they bear to the active members? How does the organized Church minister to the peripheral Church, and how can this ministry be extended? Is it desirable to bring the peripheral members into the parish? And finally, is the peripheral Church best described as the Church's dying fringe or the potential growing edge?

In one sense, it could be said that the purpose of this thesis is to answer the questions posed above. It was the haunting feeling that these questions have not really been taken seriously in the past that brought me into this study. It would, however, be foolish to suppose that this thesis could begin to answer many of them with any real basis of validity. Since I had decided that this study should be based on objective research among peripheral members of the Church, it became necessary to choose a problem. The research problem I chose was, "What image do the peripheral members of St. Thomas' Parish have of a minister?"

It is also necessary in objective research to develop a definition of the phrase "peripheral member of the Church." In determining who are peripheral members of the Church, I will use as my criterion the occasional service factor. The word "occasional" comes from the set of offices in the Book of

Common Prayer beginning with Baptism. Occasional services, then, are the functions of baptism, confirmation, marriage, and burial which the Church performs. The peripheral member of the Church is the member who takes advantage of these Church functions but never enters into its fellowship and worship.

I chose to study the image of the minister among these people because I believe it will provide (1) important factual information concerning opinions and stereotypes of the minister in the minds of one selected group of peripheral Church members. (2) an indication of these people's opinions and stereotypes of the Church and its role in society, and (3) a basis for visualizing the most effective forms of ministry among the peripheral members of the Church.

The purpose, then, of this thesis is first of all to determine the "image of the minister" in the minds of a selected number of peripheral members of St. Thomas Church, Somerville. This "image" will be ascertained by means of action research. Using this image as a guide, I will attempt to come to some understanding of who these people are, why they continue to belong to the Church, and what kind of ministry would most fit their needs.

2. The Method

The subject of this research, as I have said, is the peripheral members of St. Thomas Church, Somerville - who they are, how they live, what the Church's ministry is to them. To carry out this research, I chose only families to interview as St. Thomas Church is made up primarily of families. There is not a

large number of single people among the adult membership of the parish. As nearly as can be ascertained, there are a total of eighty families, not including individuals, on the parish register of St. Thomas Church. Of these, approximately forty-five families have at least the husband or wife in regular attendance (over twenty-six Sunday worship services per year) at St. Thomas Church. This leaves thirty-five families for which neither husband nor wife have regular attendance. Breaking this latter group down further, there are approximately twenty-five families which have school age children or children just out of school. These are the families most likely to make use of the occasional services of the Church, and it was from this group that the subjects for this survey were chosen. This represents thirty-one percent of the families of St. Thomas Church, Somerville. In my research, I attempted to interview eleven peripheral families. This is fourteen percent of the total families of the parish and twenty-four percent of the peripheral families of the parish who have school age children.

Research focusing on the peripheral members of a parish presents many difficulties. In the first place, there is a tremendous lack of research in this area upon which the researcher can draw for preliminary guidelines and hypotheses. I was unable to locate even one project on the peripheral members of a parish. Secondly, it is difficult to find a problem which is small enough to lend itself to the research method and yet significant enough to give the researcher an adequate understanding of the peripheral member's outlook on

life and attitude toward the Church. Several research problems were considered - (1) the relationship of mixed marriages to peripheral membership in the Church; (2) the relationship of emotional stress to peripheral membership in the Church; (3) guilt feeling of the peripheral members of the Church about not being active in the Church, (4) the relationship between the religious practices and habits of the peripheral Church members and the religious practices and habits of their childhood homes; (5) the degree of social integration of the peripheral member of the Church to the community at large, (6) the past experience of the peripheral member to the Church, and (7) the attitudes and understanding of God and Church in the life of the peripheral member of the Church. All of these problems were considered and finally rejected as being either too difficult accurately to discover or incapable of providing the researcher with a large enough view of the life and the attitudes of the peripheral Church member.

Another problem connected with doing research in Somerville is the fact that little research of any kind has been done in this community. Somerville is in a sense, a ghetto; but because it is white, it attracts little attention from researchers and community planners. Nevertheless, the Canadian, Irish, and Portuguese people are in effect cut off from the neighboring communities of Arlington, Medford, Everett, and Cambridge. Incorporated as a town in 1842, and established as a city in 1872, this community of over one hundred thousand people has grown as an industrial center at the expense of its residential

areas. The majority of the people of Somerville live interspersed among automobile assembly plants, foundries, machine shops, coffee processing works, printing plants, and beverage plants. Some people say that the juvenile delinquency problem is one of the worst in the nation. Religiously, the community is highly Roman Catholic.

Because there has been so little research work done on both the peripheral members of a parish and on the community of Somerville, it seemed best to make this research project one of ascertaining certain facts about the peripheral members of St. Thomas Church from which relevant hypotheses could be drawn, rather than the usual method of formulating certain hypotheses, which will either be proven or disproven by the research. Therefore, this research begins with very few hypotheses but is rather an attempt to identify problem areas among the peripheral people of the Church and formulate hypotheses which could later be proven or disproven by more formal research.

There are nine (9) steps that have been followed in this survey:

(1) The research began with a series of house to house interviews late in September, 1965. My method in these surveys was to pick a neighborhood at random and begin to knock on doors. I would introduce myself by saying, "I am conducting a survey of Church membership in this area. Would you have a moment to answer a few questions?" Having asked a few preliminary questions as to whether or not they attend Church, where, and how frequently, I would state that my primary

interest was in the question of why people do not attend or involve themselves in the parish and could they give me any suggestions from their own experience and observation. My purposes in this random survey were to (1) feel the pulse of the community and (2) to get some ideas as to what would be the best research problem to investigate among the peripheral church members. This, I felt would be best done with the aid of the people of the community.

2) The second step in the research was to write a questionnaire. The purpose of this questionnaire was to provide detailed information in one particular area of concern which could be used as an indicator of feelings and attitudes towards related areas of concern. The area chosen to be tested by the questionnaire was the image of the minister in the minds of the peripheral members of the Church. The image of the minister was chosen because the minister, as no other figure, can take on projected feelings that a person might have toward God and the Church. It is important to emphasize that it is the image that was to be tested, and not factual information that these people may or may not have. The questionnaire utilized a combination of closed and open questions. It was felt that the closed type of question is best used when looking for relevant facts and that the open question is most capable of giving feeling tones and attitudes on complex issues.

3) Thirdly, the questionnaire was tested on non-theologically oriented people to see (1) if these people could understand the questions and the instructions, and (2) to obtain their feelings about answering the questions that were being

asked.

4) The fourth step involved preliminary interviews with two families of St. Thomas Church, who are on the periphery of the parish. The purpose of these preliminary interviews was to (1) practice my interviewing techniques, and (2) ascertain what to expect and look for in an interview with peripheral Church families.

5) Then introductory letters were sent to selected members of the peripheral members of St. Thomas Church. Eight letters were sent to eight families, chosen by the rector, who were to become the primary subjects of this research.

6) The selected subjects were then interviewed. In setting up the interview, I phoned each subject one week after they had received my introductory letter. They were all told in the letter that I would call them on the telephone.

7) Each subject was given a questionnaire (one questionnaire per person) at the end of the interview. They were told that the questionnaire was to help me understand what kind of a person a minister should be if he is to have an effective ministry.

8) The eighth step in this research project was to give the same questionnaire to the active members of St. Thomas Church so as to have a way of comparing the responses of the active and peripheral members of the parish. These questionnaires were given to the active members after a regular Sunday morning worship service.

9) Finally, the ninth step was to analyze and interpret the returned questionnaires. Again, the purpose of this

research project was to form hypotheses about the peripheral Church members and not to prove or disprove any hypotheses formulated prior to the research. For this reason, the interpretation of both the questionnaire and the interview is highly personal and stands in need of proof by more formal research methods.

3. Background of St. Thomas Parish

St. Thomas Church is one of four Episcopal Churches serving a combined total of 436 communicant Episcopalians in the City of Somerville. St. Thomas Church is the largest of the Episcopal Churches in Somerville. Emmanuel Church, Somerville, is barely hanging on with twenty-four communicants. Christ Church, Somerville, is now served by a regular supply priest, who earns his living as a lawyer but serves Christ Church in turn for his home. Christ Church is listed in The Episcopal Church Annual as having sixty-six communicants.

St. Thomas Church was built and furnished at Union Square, Somerville in 1870 by a group of families who broke away from Emmanuel Church, Somerville. Emmanuel Church was a high church parish, and these families objected to certain "detestable practices" which were going on at this time. A small wooden structure was erected on the present site at Union Square and consecrated St. Thomas Church on July 9, 1875. The earliest records (taken from The Living Church Annual which since 1953 has been called The Episcopal Church Annual) show that in 1914 St. Thomas Church had three hundred eighty-nine

communicants. These same records show that the Church steadily grew in communicant membership through 1937. That was the same year that Rector A (rector from 1918 to 1937) retired. In 1937 the records show four hundred ninety-six communicant members, but in 1938 and 1939 there were three hundred three and two hundred twenty-nine communicant members respectively. The two year drop of two hundred sixty-seven communicant members, or better than one-half the communicant membership of the parish, suggests that during the rectorship of Rector A the membership roll was highly padded. The argument for a much lower estimate of the number of communicant members in the latter 1930's is supported by the fact that the Parish Register shows only five baptisms in 1935 and only eight baptisms in 1940. Five baptisms in 1935 does not suggest a communicant membership of four hundred eighty-eight members as recorded in The Living Church Annual.

In an interview with a former rector of St. Thomas Church (Rector B) it was reported that the latter 1930's and the 1940's were indeed hard times for St. Thomas Church. It was said that Rector A's finest accomplishment was the placing of candles on the altar. During this period, it was said, the congregation was down to a few "die hard" families who used to gather around an old pot belly stove to hold services. Some of these old families are still regular members of the parish. It was their stubborn persistence in keeping the parish going that saved it from folding completely. In order to hold on, however, many stringent sacrifices had to be made.

The parish building was closed from Sunday afternoon to the following Sunday morning, and the heat was turned off completely. This is still advocated by some of the old members of this era as a way to meet the financial problems of today. The diocese took little interest in the parish at this time - a fact which is still bitterly remembered by some members.

From 1942 through 1950 the parish was served by an older man, Rector F. Rector F. was living in semi-retirement and serving both St. Thomas Church and Emmanuel Church, Somerville. Although The Living Church Annual has the communicant membership steadily rising (442 members in 1950), in actual fact the membership of the parish was probably decreasing. This is supported by the fact that only eleven baptisms took place in 1950. In 1949, however, the Diocese of Massachusetts decided to do something about St. Thomas Church and assigned a team of seminarians from the Episcopal Theological School to work in the parish.

The years between 1949 and 1959 were years of increased activity. Membership began to go up and the parish came alive with activities. The Parish Register shows that baptisms doubled during these years. The people of the parish seemed to enjoy having young men serve as ministers after such a long period of older men. The story is still told of one particularly talented and eccentric seminarian who used to play the organ 'by ear' and would suddenly leave the instrument and run up and down the aisle yelling at the people to sing louder. Apparently the service was rather unstructured and sometimes

even wild, but the people loved it and held a deep respect for their seminarian.

In 1952 one of the seminarians who had served St. Thomas Church became its rector upon graduation from seminary. Rector B was an energetic young man whose greatest gift was the willingness and desire to be with and visit his parishioners wherever they were. One of the most significant developments during this period was the addition to the parish of approximately fifteen new families. Most of these families were young men and women who were entering into several new experiences - including family life, vocational careers, and Church life. They were, for the most part, young, energetic, warm people who were also young in the faith. The contrast between these new families and the older families was marked. Tension began to appear in the parish between these groups but was prevented from erupting by the fact that the parish was now, financially and socially, on the move.

This tension finally broke loose in the latter 1950's. Two elements were most responsible for this unfortunate occurrence. Rector B. resigned in 1956 and for nearly a year the parish went without a rector. Ready to accept almost anyone, the parish called a new Rector in 1957 who lacked the sensitivities to deal with tense situations. The new Rector was sometimes rude to members of the parish. He seemed to become involved in needless arguments and disagreements with the vestry. Gradually he found himself alienated from a large portion of the congregation. The second element that led to

the outbreak of tensions was the fact that about six young families moved out of Somerville in the first year after Rector B. Resigned. Consequently there was a rapid decline of very active members of the parish with a corresponding decline in the parish's financial income. With some families moving out of Somerville and some families being alienated by the Rector, activities and goodwill suddenly ground to a halt in the parish.

When Rector W. replaced Rector E. in 1962, parish morale was very low at St. Thomas Church. Attendance at the Sunday worship service was low and there were almost no thriving groups or organizations within the parish. The parish was dominated and even intimidated by a few old time members, who, remembering the hard times of the 1930's, advocated closing the parish from Sunday to Sunday as a way of meeting the financial needs of the parish. Here again, financial problems and bitterness on the part of a few members had caused the parish to lose sight of any real purposes of the Church.

Rector W. made it clear from the beginning that the primary concern of the parish was not going to be the job of saving money - particularly at the expense of the people of the parish. The primary job as he saw it was to make the parish a community of people who could love one another. In order to do this, it was necessary for the new rector to stand up to certain of the members of the vestry who were intimidating the congregation by their bitterness. The parish building was opened up again for the use of the parish organizations.

The Rector fought many battles with the clerk of the vestry over the idea of heating the building and using the lights during the week. When the seminarian reported one Sunday evening that the Clerk was trying to chase the youth group out of the Church, the Rector stood behind the seminarian completely. Such actions made for many bitter scenes at first, but gradually everyone began to understand that the Church building was going to be used for parish activities again. What has happened in the four years since Rector W. assumed the rectorship of St. Thomas Church, Somerville is best summed up in the Rector's own report to the Bishop on August 1, 1965.

The parish is making strides forward in the rather difficult and much-needed business of becoming a Parish. It is more united. Older families are beginning to come back. The tensions of a few years ago are disappearing. It has become a Parish with a surprising amount of concern and love among the members; with an increasing number of lay people volunteering for work of various kinds; it is even learning to relax and laugh and have a good time.

On the other hand, statistically, the Parish is either standing still or slipping back slightly. Some members have died; some families have moved away; the number of pledges has shrunk; and the finances have not materially improved.¹

So far we have been trying to develop a picture of the history of St. Thomas Church, Somerville in order to understand some of the forces at work in the lives of the peripheral members of the parish. The history of a parish, however, only gives a partial picture of the relationship of the peripheral people to the Church. Two areas of these people's

lives remain to be studied. In the first place each individual has his own history and his own personality. Until we know these people as persons we cannot really say much about the relationship of the peripheral Church members to the Church. This will be the subject of the third chapter of this thesis. There is a part of the history of these people's lives, however, that is somewhat common to all the members of the parish. Let us look, therefore, at the cultural and social background of the people of St. Thomas Church.

The majority of the members of St. Thomas Church, and in fact the majority of the people in Somerville are second and third generation immigrants from the Maritime Provinces of Canada. Life in the Maritime Provinces was a hard one. Living standards were close to the subsistence level. Life was weaned from the seas, and the job of "earning" that living was shared by the whole family. A person never grew too old to help support the family, and the young were given their part of work to do from an early age.

The family was the basic unit of social ties. It served most of the social needs for companionship and education. It was within the family that a young man learned how to make a living and a young girl learned how to keep house, cook, and make the family clothes.

Many of these same characteristics can still be seen in the families of Somerville. These are hard-working, thrifty, and proud people. They are intelligent but do not hold an education to be of great value. Children are expected to go

to work upon graduation from high school, but they are discouraged from leaving home before they get married. Socialization is much more family centered in Somerville than is usually found on the American scene. Sometimes their individualism reaches the point of the ridiculous. Rector W. relates the following story about the time the Church needed a new toilet in the men's wash room.

A vestry man brought one, went to work, put it in, saw that it worked properly, and went home. Shortly afterward the then senior warden came with a plumber and another toilet. But - the job had been done. The senior warden was not a man to be stopped by a little thing like that. He had the plumber rip out the new toilet installed by the vestryman, and his own toilet installed. The other toilet was left contemptuously lying in the middle of the floor.²

This kind of individualism is at least partly the reason that "the Parish has become more and more dominated by the loudest, most crotchety, and frequently by the least informed or educated people."³ It may also help explain the very sad situation that now exists in Somerville's Episcopal Churches:

...four Churches in the City instead of one...
a lack of interest in reaching people, or in finding out what a Christian Parish is for, what the purpose is; a shortage of Church School teachers, or of lay leadership in any field...; an almost pathological refusal to come to Annual Parish Meetings and other Parish doings for fear of becoming involved with others.⁴

In summary then, we can say that St. Thomas Church, Somerville, has gone through a long period of perhaps twenty-five years in which both internal and external tensions have created a great deal of bitterness and exclusiveness in the

parish. The parish is dominated by a few families which consider themselves to be the "saviours" of the Church. These families are the loudest and least informed members of the parish. Under Rector B. many new families were brought into the Church and seemed to be very active. The main characteristics of the new families were that they were young people with children and they were also "young in the faith." Under Rector E. the new families were subjected to a great deal of bitterness and pressure from the old families, and they were often treated tactlessly by the Rector himself. Many of the new families left the parish during this period with a lot of hostility toward the Church. These families together with the normal group of people on the fringe of any parish make up a proportionally high number of peripheral Church members. The emotional climate of St. Thomas Church has become much more friendly during the past four years under the present Rector. There are still many tensions which this parish must face in the future, but new lay leadership is now developing which should be equal to the task.

The job of developing a parish in which the loudest and ugliest members could no longer scare the rest of the congregation away, however, has occupied all the time and energies of the present Rector. There has been no concentrated effort during this time to reach out to the people on the periphery of the parish life. This is probably best in view of the fact that a bitterly divided parish is in no position to present a healthy view on Christianity to the peripheral members

of the Church. The time to reach out, however, may now be upon us. If, in this research project, we find that it is time to reach out to the peripheral members of the Church, how should this be done? The next chapter will attempt to set forth several of the most prevalent views of the Church's mission today.

CHAPTER TWO

Contemporary literature on the Church and the Church's task in the world has not studied the peripheral membership of the Church as an entity in itself as of this time. There is, however, a great deal of contemporary literature on problems that are directly related to the problem of the peripheral members of the Church. Literature which deals with the question of why the Church has lost the power to be relevant in a secular world and why the Church stands still in a rapidly moving metropolitan society will be of significant help in understanding the peripheral members of the Church and the Church's ministry to its peripheral members; for it is just the existence of the problem of the peripheral membership of the Church which, in my opinion, points to the failures of the Church today. This chapter will briefly outline what contemporary literature has identified as the major issues that the Church must face in a secular, urban society, and why the Church has lost its power to speak the Word of God in that society.

1. The Flock

Much of the literature being produced today on the Church comes in the form of criticism. Now an institution like the Church has always been the target for criticism both by those outside the institution and by those people who are leaders of the institution. Today, however, it seems that everybody and anybody is capable of writing criticism on the Church.

Writers outside of the Church denounce the Church as hypocritical, a leech on society, or the guardian of outdated values. Laymen criticize the Church for becoming involved uncritically with each and every social movement that attracts public attention. Some people say the Church has no business getting involved with politics, social unrest, and those issues which belong "properly" to the business or economic world. Theologians and Church leaders, on the other hand, criticize the Church because it does not move fast enough in political and social issues. They say the Church must increase its involvement in the social and political spheres of society.

One of the most cutting criticisms of the Church to appear in the last few years is Pierre Berton's, The Comfortable Pew. A former Anglican, Berton describes the Church as a preserver of the status quo, a teacher of harmful moralisms, and a worshipper of national creeds.

When Christianity becomes part of the religious and social establishment, when it weaves itself into the national creed, it becomes an inflexible religion, suffering truly from a kind of 'rightness' that renders it disdainful of new conditions, mores, habits, or attitudes. It looks back upon the past rather than forward into the future, until it becomes itself fossilized, using symbols and language no longer appropriate to its place and time.¹

Berton is even more critical of the ministers and their abilities, or lack of the same, to communicate effectively. "That many sermons of today tend to be spiritless, irrelevant,

dull, and badly delivered, there can be little doubt,"² he says. "The luke warm pulpit makes hypocrites of its occupants. The priest who says less than he believes from the pulpit, the priest who says merely what he thinks people want him to say, the priest who pulls his punches because the religious establishment requires it, loses a portion of his dignity."³

John A. T. Robinson, the outspoken Bishop of Woolwich, also identifies the problem of the failure of the Church to minister effectively in today's society as a problem of communication. For Robinson, however, the communication failure is not merely confined to uninspired preachers or the fetters of the religious establishment. The failure of the Church to communicate the Gospel in our society stems from the fact that the metaphysical and mythological framework in which the Gospel is preserved is unsuitable in a society that no longer accepts that metaphysical and mythological world-view. "There is a growing gulf," says Robinson, "between the traditional orthodox supernaturalism in which our Faith has been framed and the categories which the 'lay' world finds meaningful today."⁴ For Robinson, the Church must find new ways to talk about God, Christ, Redemption, The World, and all other concepts which have technical meanings remote from modern ways of thinking and speaking.

The fact that these two books are written on the English and Canadian scene does not diminish their importance in this country. The fact that both books have been among the best

sellers on college campuses testifies to their relevance to the American scene. We may object to the pessimism with which Berton views the Church, but few Churchmen are unwilling to admit that many of his criticisms are well taken. And many scholars object to the answers that Robinson proposes to his own questions, but most Churchmen agree with his basic premise that the Christian religion has lost its power and relevancy in our modern secular society.

Yet, the current literature being produced on the American scene concerning the task of the Church in a modern secular, urban society, and the problems confronting the Church in carrying out that task has a slightly different perspective. For most of the literature dealing with the task of the Church in this country seems to raise the question whether the present institutional structure of the Church, as it is found in this country, can minister effectively in a society that is characteristically urban and secular. George W. Webber says,

The institutional forms of the congregation today...were formed in the life of a rural and small town America, a century ago. We have perpetuated nineteenth-century patterns that served their own time well into a radically different historical context, into an age of radical change. But it is the testimony of inner-city pastors that the traditional patterns of church life are not able to contain the ever-new wine of the gospel in an urban context.⁵

Webber goes on to explain that in rural and small town

America the basic patterns of society were founded in the family. Today this is not true. "Anyone with teen-aged children knows full well that the pressures exerted effectively on our youth come far more from outside the family than from within.⁶ And yet, says Webber, our parishes are still using Sunday-school materials and church programs that assume stable patterns of family life. How do you tell a boy who knows no father, or a boy who has been deserted by his father, or a girl whose father raped her that God is the father of us all?, asks Webber. How can you speak of family relationships to a teenager who knows no family and expect that teenager to know the love of God? Yet this is the type of material the Church is still using, and even our traditional parish structure of "family services", pot luck dinners, Sunday schools, and youth groups, all unintentionally exclude those, young or old, who are without families. Even where families do exist, and where parishes minister primarily to families, the basic ties between family members are so weakened as to suggest a weakening in the Church structure as well.

Strangely enough, it is a couple of English authors who have given the best image of what the present Church structure has done to the Christian faith. Mark Gibbs and T. Ralph Morton see the Church as it is presently constituted as composed of shepherds and their flock. It is the shepherds, or the clergy, who have the job of deciding the doctrine and administering the sacraments, preaching, visiting, and caring for souls. In short the ministry is committed to the clergy

while the flock exists merely as an object of the shepherds' care. Consequently, the laity has become "God's frozen people." This image will not do any longer, indeed, it never was a sufficient image of the Church.

2. Agent of Change

A new image of the Church is needed today if the Church is to minister effectively in this urban, secular society. This seems to be the clear mandate of contemporary literature on the Church. George W. Webber calls this image "the Congregation in mission". Gibson Winter speaks of the "Servant Church", and Harvey Cox says the Church is to be God's "Avant-garde" in the World. All of these images seem to me to point toward a Church which is called to be an agent of change in the world. The Church can no longer float with the tide, or what is worse, the Church cannot stand in resistance to the changing social conditions. For it is only when the Church stands in the forefront of change that it can have any hand in the direction change will take.

An analysis of the Church as an agent of change seems to take place on three levels, or in the form of three roles. The first role is the pastoral ministry or the loving outreach of the community which cares for people. A whole new profession has grown up in recent times for the ordained minister as a person competent in counseling and therapeutic techniques. This is a great new dimension in the Church's ability to help people in the difficult areas of personal relationships. It is one way in which the Church can be an

agent of change rather than a preserver of moralisms and broken institutions. The pastor who is able to effect reconciliation between married couples on the point of divorce, or counsel divorce rather than preserving a marriage which is detrimental to the whole family, is much more capable of communicating the love and care of the Church than the pastor who holds his people to rules and laws which the Church demands inspite of the conditions inherent in the situation. To aid the pastor in this work of caring for people and reconciling relationships, the Church must develop a theology which considers the good of the person rather than the maintainance of law.

The pastoral role, however, is not given merely to the ordained minister. The Church itself must participate in the pastoral work of caring for people. This can be done in two ways. In the first place, each individual Christian must communicate the love and care of Christ in so far as he is able. This means that the Christian doctor is not merely a professional man in the secular world, but he is a Christian in the world. It also means that the job of visiting the sick and the shut-ins is not exclusively the job of the ordained minister but the job of each individual Christian. George Webber tells of a layman in the East Harlem Protestant Parish who is particularly capable of helping people meet immediate personal crisis and devotes certain hours of the day to merely being available in the neighborhood for this purpose.⁷ Here we see a layman participating in the pastoral care of the

Church; and we also see the Church as an institution setting up the structure for pastoral care. This is the second way the Church can participate in the pastoral work of caring for people. The Church which by its institutional structures attempts to meet the needs of people communicates the love and care of God for people in the world.

Growing out of the attempt of the Church to meet the needs of people is the second role that the Church must accept as an agent of change in the world - the role of interpreter of ultimate meaning in a world of meaninglessness. The primary advocate of this concern in our society has been Paul Tillich, but indeed most of the contemporary writers on the Church and Christianity are basically trying to show that the Christian message today lacks power because it is not communicating ultimate meanings in a secular society. Preaching which concentrates on Hell and damnation, or other-worldly and mystical escape simply does not communicate meanings in a secular society where eschatological concerns are centered in this world.

Tillich agrees that the social, political, educational, and psychotherapeutic activities in which the Church is now engaged are important and proper ministries of the Church. When, however, these ministries become ends in themselves, and when they no longer communicate ultimate concerns of life, they become pseudo-relevant ministries.

None of them represents the meaning of the ministry as ministry. None of them makes the minister relevant as minister. It is not unimportant that there are groups (congregations) who, under the

directions given by the minister, provide some kind of community for people who would otherwise remain lonely. It is not unimportant that the congregations provide opportunities where the people can eat together, play together, discuss and dance together in an atmosphere which stands under the judgment of Christian principles. But from this point of view of the meaning of the ministry, all this is pseudo-relevance. It has the tendency to cover up the basis for the minister's claim to be relevant. It makes him into a director of social activities in a service club, and it often prevents him from concentrating on the function which should make him relevant - that of pronouncing and repeating the message of a new reality.⁷

The job of identifying and proclaiming the new reality in each age, however, is not merely the job of the ordained minister. The ordained minister brings to this enterprise a valuable theological orientation, but it is the layman who must also participate in the enterprise with his insights into the meanings and purposes of secular philosophies. Thus it is that the message of the new reality for any age is usually discovered in dialogue, for the new reality is revealed in the meeting of the Gospel with the secular world.

In our present inner city parish Churches, the opportunity for the meeting of the Gospel with the secular philosophies is given its best opportunity in small group discussions. George Webber maintains that the small group must become part of the basic structure of the inner city church. The small group can take a variety of forms: Bible study, prayer meetings, witnessing fellowships, pre-marital guidance, post-marital problems, or family problems. Whatever the issue under discussion, however, it must be of fundamental importance in

the life and work of the people of the parish. Such groups are not intended for any one person to expound his favorite philosophy or any one person to obtain certain therapeutic needs. The criticism most often heard in reference to small groups is "Oh, we tried those things but they won't work in this parish." Webber has an interesting observation to make in this regard:

The clergy from a variety of parishes report that it was two years or more until the new pattern became firmly established....The first six months to a year is often so discouraging that the effort is almost abandoned, but once the pattern is established it becomes easier to maintain.⁸

Already the Church is functioning as an agent of change in several excellent lay centers for Church renewal - Kirkridge, Parishfield, the Faith and Life Community, and others. The job of interpreting ultimate meanings in a world of meaninglessness is a job for the whole Church; for the ministry of the Word, like the pastoral ministry, is given to the whole Church.

Finally, the Church must function as an agent of change on the social or cultural level. Most contemporary writers on the task of the Church today are agreed that in the past the Church has concentrated its ministry on the individual person to the point that the society and social conditions in which the individual person lives have been neglected. These writers feel that the Church can no longer minister to individual people alone but must turn its attention to changing the cultural and social conditions that are detrimental to the

life, the health, and the growth of the people who live in that society. The Church, therefore, must accept its role as an agent of change in the social order. Paul Moore writes:

Jesus came to redeem the world - not the individual alone, but all of society. Therefore, the Church must be effective in the redemption of the social structure.⁹

Charity cannot be expressed toward an individual who is being crushed by such social forces as bad housing, unemployment, or discrimination, without an attempt to alleviate those conditions. If the Church does not seek to do all in its power to help such a person, it is not being charitable.¹⁰

Gibson Winter says:

The individualistic emphasis in American piety has become less and less appropriate to the problems of the metropolitan context.¹¹

The institutional crisis of Christianity arises, thus, from the preoccupation of the religious community with private concerns while the forces that are shaping human destiny dominate the public realm.¹²

Harvey Cox writes:

The problems of the city are the problems of the whole society.¹³

Only structural changes in the larger society will ever enable East Harlem (for instance) to deal with (its) problems.¹⁴

And finally, Hans Hofmann feels that the Church has lost its relevance and hence its self-confidence for a variety of reasons, but the result of this loss of self-confidence has been an effort on the part of the Church to justify its existence through an uncritical borrowing of techniques from the

fields of psychiatry and psychology. Hofmann goes on to say,

Because of their immoderate dependence on psychiatry and psychology, the Churches have been driven to consider the individual instead of the community as a whole, the latter being, in fact, their proper function.¹⁵

It must be made clear what these writers are saying and what they are not saying. They do not call for a program that aims at creating a fully Christian social order. The call for social action today is not another form of the Social Gospel Movement; there is no intention of setting up the Kingdom of God on Earth. Rather the Church must act as the Body of Christ to be, in Harvey Cox's terms, a "Cultural Exorcist".¹⁶ It must work to purge society of social injustices and cultural moralisms and taboos that are not truly Christian. Secondly, the social obligations of the Church do not diminish the Church's interest in individual persons; rather it recognizes that if a person is to be truly human, the forces and fetters of society which prevent him from becoming a person must be removed.

The Church's social role as an agent of change is clearly not the exclusive ministry of the ordained minister. This ministry, like the pastoral ministry and the ministry of interpreting the new reality in a secular culture, is a ministry given to the whole body of the Church. In fact, the laity are often better equipped to work effectively as agents of change in the social order than the ordained minister. The ordained minister's role may be more consultive in this area than

personally active.

These three ministries - the pastoral, the interpretative, and the social - must all be carried on consecutively by the Church in a secular, urban society. Some writers today tend to emphasize one ministry to the exclusion of the others, but I feel that to exclude one form of ministry is to seriously weaken the others. Such a three-fold mission as outlined here is, of course, an awesome task. It is for this reason that most contemporary writers are convinced that an effective ministry must be a cooperative interdenominational ministry. If the Church is to minister effectively in an urban, secular society, it cannot depend on the resources of one group or denomination exclusively. The Mutual Responsibility and Inter-dependence principle (MRI) must be conceived on an interdenominational basis.

Again, as I have pointed out, most contemporary writers agree that such a ministry is given to a community as opposed to the ordained minister. But there is some disagreement as to whether such a community means a worshipping community in terms of the traditional parish, or a community of Christians conceived on some other basis. Gibson Winter believes that an effective urban ministry cannot be carried out by a congregation conceived in traditional terms along parish lines. The parish, for Winter, is of its nature an exclusive community and only an inclusive community is adequate to communicate the love of God for all men. Secondly, a parish is set up, as already discussed, on the presupposition of the family as the

basic unit of the society.

Where leisure interests and preoccupation with family values are dominant, religious institutions flourish. Where these values are undermined by inner city life, the ministry of the churches evaporates.¹⁷

While most writers agree that the Church cannot minister effectively in the inner-city with the present parish structure, not all are ready to abandon the idea of a worshipping community. Men like Paul Moore and George Webber would suggest keeping the congregation as a worshipping community but removing the burden on measuring the success of that community in terms of numbers and finances. "One of the heaviest drains upon the morale of the city minister," says Moore, "is the uncertainty of his financial status."¹⁸ Winter writes:

Suburbia has introduced its concept of success into the very center of church life. Advancement, monetary and numerical extension of power - these are the criteria by which suburbia measures all things. Most church programs are now burdened with endless haphazard activity in the service of success so defined. The task of the churches as witnesses to Christ's lordship and to the power of the cross has been submerged. Clergy and laity alike are infected with the advancement ideology out of which they have grown. The test of every parish enterprise is whether it will bring monetary and numerical progress.¹⁹

The parish church simply cannot minister effectively in the inner-city situation when it must pre-occupy itself with the job of existing. The pressure for institutional growth and success has created in the inner-city parish a type of institutional self-centeredness which has turned the church

away from its mission to the world, a mission for which Christ died.²⁰ If the Church is to minister effectively in the inner-city, the parish must be founded not on the principle of self-sufficiency but in terms of deficit spending. Anything less is self defeating.

In an unpublished paper called "M.R.I. and the Church, The Body of Christ, Here", the present rector of St. Thomas Church, Harold M. Wilson, said:

The Church is still hampered by the idea that the 'Mission' is simply a unit of the Church that is not self-supporting, but ought to be. We have still not gotten beyond the idea that the work of a mission must be limited by its own resources. We have not yet gotten around, quite, to the idea that the Mission, or any entity in the Church, is simply the Church - the Body of Christ - or Christ himself in His present Human Body - in a particular location or place. It should not really have to represent merely the energies and resources of a small and struggling group; it is not a tiny, separate little Church. It is part of the Body of Christ, a living Body; and in some sense it should have access to the energies and resources of that Body.

The next chapter will provide the raw data, in reference to the peripheral members of St. Thomas Church, to determine whether this parish really touches the needs of the people of the community of Somerville in such a way as to justify a new form of parish after the fashion of the new parish structure outlined in this chapter. For it must be recognized that whatever ministry we propose to carry to the peripheral members of this parish, it cannot be a ministry that would be impossible to the community of Somerville itself. If the Church in

Somerville is not equipped to minister effectively in Somerville, it is not equipped to minister effectively to the peripheral members of its own Body.

CHAPTER THREE

This chapter will be divided into two major parts corresponding to the two major tools of this research project, the questionnaire and the interview. In the section on the questionnaire, the primary point of focus will be a comparison of the pastoral and the peripheral members of St. Thomas parish concerning the image of the ministry and the kinds of ministry desired by the peripheral people as indicated by the results of the questionnaire. In the section on the interview, the primary focus will be on the peripheral church members themselves - who are they and what are their needs and goals in life?

1. Results of the Questionnaire:

The questionnaire was designed to test eight issues as follows:

1. The personality traits most desired in a minister.
2. The kinds of activities these people would regard as acceptable for a minister.
3. The most frequent criticisms of ministers.
4. Certain opinions of ministers these people hold.
5. Where the minister fits in relation to the other major "helping" professions when these people are seeking help.
6. Whether these people are more inclined to seek help from persons or organizations and institutions.
7. The kinds of ministry desired by these people.
8. Where these people prefer to see the minister when they seek him out.

In the final results, the following issues did not test well.

1. The personality traits most desired in a minister seemed to vary with each question. Part of the trouble was in the way the questions were worded. It was not always clear what was being asked. Another problem arose because the active members of the parish refused to answer any question worded in negative terminology. One question seemed to be fully answered and the results are contained in table A.
3. The questions attempting to ascertain the most frequent criticisms of the minister were not adequately filled out by either the active, or the peripheral members of the parish. Again this shows a definite unwillingness on the part of the subjects to look at (or express) their negative feelings about ministers.
6. It was difficult to determine whether these people were more inclined to seek help from persons or from organizations and institutions. There seemed to be little differentiation on the part of the active members of the parish between persons and institutions; and the peripheral members of the parish seemed to resist all forms of help. The results of the test on this issue appear in Table D.

Eleven copies of the questionnaire were given to

peripheral members of St. Thomas parish. In each case, the questionnaires were given to people who were interviewed at the end of the interview. The purpose of the questionnaire was explained to be part of a research project I was doing. A self-addressed and stamped envelope was provided for returning the questionnaire by mail. No signature was asked for on the questionnaire but a separate postal card, addressed and stamped was given to the subjects in order to help me establish who had returned the questionnaires. In each case, the subjects agreed to fill out the questionnaire and send it in. Most of them seemed eager to fill it out. An opportunity was given on the postal card to indicate whether or not the subject would like to receive information on the results of this survey.

Of the eleven questionnaires given to the peripheral members of the parish, five questionnaires were returned. That means 45.5 percent of the questionnaires given to the peripheral members were returned. This is above the national average on questionnaires which are returned by mail - said to be around twenty percent. The high percentage of questionnaires returned can almost certainly be attributed in large measure to the personal contact made in the interview. Three of the five persons returning the questionnaire indicated an interest in receiving information on the results of this survey. In the actual tabulation of the results of this questionnaire, two of the questionnaires were filled out exactly alike (obviously a husband and wife did them together) and

were counted as one questionnaire.

Questionnaires were given to the active members of the parish in the following manner. On the second Sunday in March at the main worship service, thirty questionnaires were placed on a table at the back of the Church. During the service I announced I had placed some questionnaires at the back of the church and anyone interested in participating in a research project I was doing could do so by filling out one of the questionnaires and returning it to me. The thirty questionnaires were all taken and some people were actually disappointed that they did not receive one.

Nine questionnaires were returned by the active members of the parish for a 30 percent return. This is 15 percent lower than the peripheral members but also 10 percent higher than the national average. This figure alone should point to the fact that people on the periphery of the parish will respond to at least some of the projects of the minister when they have had some personal contact with him. Of the nine questionnaires returned by the active members, six came from women and three came from men. Only one man among the peripheral subjects returned the questionnaire, and he collaborated with his wife. There are no significant differences on any of the questions between the way the men and the women answered the questions.

The questionnaire consisted of incomplete statements which the subject was asked to complete by rating the various alternatives according to his first preference, his second preference

and so on. This data was then analyzed according to a differential scale as follows:

- (1) a first choice received a score of 6 points, second choice 5 points, etc.
- (2) The scores for each alternative answer were added together.
- (3) The total score of each alternative answer was divided by the number of subjects completing the statement.

Such a differential scale measures the relationship between the alternative ways of completing each statement, but it does not indicate the value any one alternative answer has apart from its relation to the other alternative answers. For this reason, the score of one question cannot be compared to the score of another question. The analysis of the questionnaire is set forth in the six TABLES in this chapter.

The results of the first issue tested in the questionnaire - the personality traits most desired in a minister - are shown in TABLE A. There were four questions designed to test this issue, but three questions were worded in negative terms. Five out of the nine active subjects refused to answer the questions worded in negative terms, and the peripheral members, although answering all three questions, picked different traits in each question.

In completing the statement, "The thing I like most in a minister is", (see TABLE A) it was found that the peripheral members chose the warmth of personality trait as the most

T A B L E A

The thing I like most in a minister is

	active	peri.
a warm and loving personality	3.55	4.00
a high moral standard	3.44	1.25
an interesting, lively, and creative personality	2.22	3.50
a deep personal faith	3.55	2.25
a willingness to stand up for what he believes	4.22	3.25
natural leadership abilities	2.00	1.00

T A B L E B

In my opinion it would be proper for a minister

	active	peri.
to serve on an urban planning board	4.00	4.00
to debate the civil rights bill over television	1.86	2.33
to work as a laborer in a factory to see what it is like to be a working man	.86	
to visit with workers in a factory	3.43	1.66
none of the above	.86	

T-A B L E C

For issues in the following areas, help would be sought first from

	<u>husband-wife problems</u>		<u>responsible parenthood</u>		<u>disturbance in family life</u>		<u>terminal illness</u>	
	active	peri.	active	peri.	active	peri.	active	peri.
friend	.63	2.00	1.11	1.50		1.50	1.55	3.25
medical doctor	1.20	2.75	2.11	3.00	1.83	3.00	2.55	2.75
minister	5.13	4.25	5.77	2.50	5.83	1.25	5.77	5.00
psychiatrist	1.75	1.75	.77	1.00	1.66	2.50		1.00
social worker		1.00	2.00		.67		.44	.75
other		1.25	.55 relative				1.11 family	1.50 family
no one				1.50		1.50		

TABLE D

For problems in the following areas, help would be sought first from

	<u>Marriage</u>		<u>Personal Disappointment</u>		<u>Family Trouble</u>		<u>Moral Question</u>	
	Active	Peri.	Active	Peri.	Active	Peri.	Active	Peri.
A minister	3.66	3.00	2.88		3.18		4.44	1.50
Asoc1		1.00			3.13			
A friend	.44	1.50	3.22	1.50	1.63	2.00	1.77	1.50
Church worship	1.00	1.25	1.33		1.13			
Other Professional persons	4.22		.44		2.25		.55	
Discussion groups			.66		.25		3.22	
Other					psychi- atrist .75		medicaal doctor .55	
Would not seek help	.66	1.50	.66	4.50		4.00		3.00

T A B L E E

Types Of Ministry That Would Be Welcomed

	<u>contemplating marriage</u>		<u>husband-wife conflict</u>		<u>personal relations problem</u>		<u>family problem</u>	
	active	peri.	active	peri.	active	peri.	active	peri.
pastoral call	1.88	4.00	2.25	1.25	1.77	1.50	.55	1.66
pastoral counseling	4.00	1.66	4.38	1.50	3.11	1.25	3.22	2.00
class of instructions by the minister	1.66		.63		.55		1.11	
class of instructions by other professional	.44	2.66			.66		1.00	
sermons					.55		1.66	
church worship	.55	1.66	1.13		.55		.33	
discussion groups	.77	2.00			1.22	1.50	1.00	2.00
reading material	1.33	1.66	.86	1.50	1.33	1.25	1.77	1.50
other	.55 family opinion						.66 medical doctor	
would not seek help				3.00		3.00		2.00

T A B L E F

Where People Want To See The Minister Concerning

	<u>Contemplating Marriage</u>		<u>Husband-wife Problem</u>		<u>Personal-Relations Problem</u>		<u>Moral Question</u>	
	Active	Peri.	Active	Peri.	Active	Peri.	Active	Peri.
In my home	.88	5.25	3.00	5.25	2.33	4.75	1.75	5.00
His office in the church	4.22	4.00	3.44	3.75	3.66	4.25	3.38	4.00
His office in his home	5.00	2.50	3.66	2.50	3.11	2.25	5.00	2.25
His office in an office building	.55	.75	.55	1.00	.55	1.00		1.00
At an informal gathering		1.75		.50		2.00		2.00
Other								

desirable personality trait in a minister. An "interesting, lively, and creative personality," and "a willingness to stand up for what he believes" were also given high priority by the peripheral members. The peripheral members, however, did not give a very high priority to the personal moral standards of the minister or to the personal faith of the minister. By contrast, the active members of the parish gave high priorities to both the moral standard and personal faith of the minister. The active members chose "a willingness to stand up for what he believes" as the most desirable personality trait in the minister, while the minister's warmth of personality also rated high. Neither the active nor the peripheral members of the parish looked to the minister's leadership abilities as the most desirable personality trait.

In a set of questions (the same question worded in positive and negative terms) designed to test how people feel about certain ways in which a minister might become involved with people and issues outside of the immediate parish life (see TABLE B), it was found that both the peripheral and the active members would respond favorably to the minister working on a civic project such as an urban planning board. Both groups were less favorably inclined toward ministers becoming involved in controversial civic concerns, however, such as debating the civil rights bill over television. Neither group thought it proper for a minister to actually work in a factory to see what it is like to be a working man, but the active members thought it was proper for a minister to visit with workers in

a factory. These results suggest that both groups approve of ministers being involved in "doing good" in the community, but that it is possibly beneath the minister's dignity to become involved in controversial issues. It is hard to suggest why the peripheral members would not consider it proper for the minister to visit with workers in a factory, unless they have so identified the minister with "Church" activities that they cannot conceptualize a minister functioning in any other situation.

In a set of questions designed to test where a minister fits in relation to the other "helping" professions among the peripheral members of the parish in the problem areas of marriage relationships, child rearing, emotional illness, and death, the following results (see TABLE C) appeared:

- (1) the minister would be sought as a source of help first in all instances among the active members of the parish, but first only in regard to marital problems and death among the peripheral members of the parish.
- (2) The peripheral members are more likely to seek help from a medical doctor for problems surrounding child rearing and emotional illness in the family.
- (3) the peripheral members are more likely not to seek help for problems surrounding child rearing and emotional illness in the family than the active members.

It must be recognized in this answer (and in all answers) that the results are probably prejudiced in favor of the minister because the questionnaire was given out by a minister. Subconsciously, at least, a minister is already present to these subjects' minds when they are filling out the questionnaire.

Nevertheless, this factor should apply to both the active and peripheral subjects, and therefore the comparison of the two groups' responses should be valid.

The set of questions designed to test whether these people are more inclined to seek help from persons or organizations in specific problem areas proved inconclusive. The results are recorded, nevertheless, in TABLE D because the answers further support the results of TABLE C - namely that the minister is neglected as a helper except in the area of marriage problems among the peripheral people, but that the minister is sought first as a source of help among members active in the parish. TABLE D also suggests that the active members would seek a greater variety of resources in solving most problems and that the peripheral members are more likely to refrain from seeking help with the same problems.

In a set of questions designed to test what kinds of ministry these people desire when they do look to the Church or the minister for help in a specific problem area, the following results were found. (See TABLE E):

- (1) the active members of the parish prefer pastoral counseling (defined as "a formal and private discussion with the minister") to any other Church service.
- (2) the peripheral members tend to desire a less formal and less intimate relationship with the minister as would be found in a pastoral call.
- (3) the active members of the parish are more likely to seek a greater variety of Church resources than the peripheral members of the parish.

- (4) The peripheral members of the parish are more likely not to seek help from the Church except when contemplating marriage. When contemplating marriage, the peripheral members would strongly favor an informal visit from the minister rather than actual pastoral counseling.
- (5) The peripheral members showed a slight interest in discussion groups, but one wonders if they would really attend.

In a set of questions designed to test where people want to see the minister when they decide to see him about certain specific areas of concern, the following results were found. (see TABLE F):

- (1) the active members of the church prefer to see the minister at an office located in his home or in the Church.
- (2) the peripheral members of the church tend to favor seeing the minister in their own homes, but will see him at his office located in the Church.
- (3) the peripheral people are more inclined to speak to the minister at informal gatherings than the active members of the Church.

The first two results recorded above probably reflect the situation as it exists at St. Thomas Parish. The rector's office is located in the rectory, and this fact likely influenced the active members' choice - they chose that to which they are accustomed. Likewise, the peripheral people probably are more likely to see the minister in their own home since they do not go to Church very often. When they do have need of an occasional service of the Church, that service usually takes place in the Church itself. There might, however, also be the suggestion here that the peripheral members of the parish want to be sought out by the minister while the active members of the

parish are more willing to seek the minister out for themselves.

Some of the results of a section of the questionnaire asking certain miscellaneous questions designed to test feelings and attitudes of these people toward ministers were:

- (1) Both groups felt that a minister was a good person to go to when you needed a friend.
- (2) Ministers were believed to be hard working, devoted people by both groups.
- (3) All of the active members indicated that they have been able to tell their problems to a minister, while all of the peripheral members said they had never been able to tell their problems to a minister.
- (4) Most of the peripheral members said they felt uneasy around most of the ministers they have known, while none of the active members felt this way.
- (5) Both groups, however, felt guilty upon meeting the minister when they have not been to Church for a long time.
- (6) Both groups said they usually enjoy having the minister call at their home.

Other miscellaneous questions indicate:

- (1) Although the question asking for the joint annual income of the family was not filled out in all cases, the indication is that the peripheral members of the parish have a joint annual income of between two and five thousand dollars, while the active members make between five and six thousand dollars annually.
- (2) The peripheral members of the parish indicate that they "go out" (defined as going to a meeting, movie, dinner, or visiting at the home of a friend) less than once a month, while the active members "go out" substantially more than once a month.

2. Results of the Interviews

Whereas a great deal of trouble was encountered with the questionnaires, the interviews conducted among the peripheral

members of St. Thomas Church proved to be an enormous help in understanding these people. The plan for determining who would be interviewed was as follows:

First, eight subjects were chosen at random by the rector from among the peripheral members of the parish. The criterion for the choosing of these subjects was that they must have school age children or children just out of school. This list of eight subjects represents about twenty-four percent of the total number of peripheral members of the parish in this category. The criterion of school age children was chosen because these people are most likely to come in contact with the Church by means of the Church's "occasional" services. Thus, we are not dealing with the old aged, shut-ins or the immobile persons in the parish.

Secondly, it was decided that any family having a child to be baptized, who did not attend Church regularly would be added to the list of subjects to be interviewed in the survey. One such subject (CASE M) was added in this way.

Thirdly, any of the children of the above selected subjects who have married and moved out of the home, and who could be called peripheral members of St. Thomas Parish, would be added to the list of subjects to be interviewed. This addition would give the added dimension to the study of indicating what happens, in terms of Church membership and involvement, to the children of peripheral members when they set out to raise their own families. Two such subjects were added to the survey by this means.

In this survey, therefore, a total of eleven families were interviewed. Of those eleven cases, both parents were actually interviewed in person (and together) in four of the cases. In two cases the woman only was personally interviewed and in one case the woman and her twenty-two year old daughter were interviewed together. The remaining five cases were only reached on the phone.

In every case it was my goal to interview the man and woman of the family together. This means that this survey was able to fulfill its objective--to interview both the man and woman together--in only thirty-six percent of its cases. This fact in itself shows the great difficulty the minister has in reaching the peripheral members of the Church. The difficulty is further emphasized by the fact that in thirty-six percent of the cases, no personal interview was obtained at all. Yet the fact that some personal contact was made in sixty-four percent of these cases, both justified the efforts of this survey and the need to find a way of ministering effectively to the peripheral members of the Church.

The actual findings of the interviews obtained in this survey will be set forth in two sections. The first section deals with the findings of the interviews with the people of Somerville obtained in the random house to house surveys. (see step 1 in "Methods", Chapter One). Secondly, a thumbnail sketch of the eleven selected interviews among the peripheral members of St. Thomas Church will be given.

In the house to house interviews, conducted on weekday afternoons, approximately fifty homes were called on, and

approximately twenty people were found to be at home. Ten interviews of about five to fifteen minutes each were obtained. This means that approximately fifty percent of the people who were at home were willing to talk briefly about the Church. The majority of the people interviewed were friendly and cooperative. To the question: "Why, in your opinion, do some people stay home from Church?", there are four distinguishable categories of answers, according to the number of times the answers that these people gave were received. Arranged in descending order of the frequency with which they were given, the answers were:

1. Laziness
2. Difficulty due to old age
immobility
children and getting ready
3. Guilt over non-attendance
4. Guilt over use of birth control devices
The Church disbanded
Shyness, those who want to be invited
Those who do not believe in God.

It was my feeling from talking with these people that the answer "laziness" and "difficulty due to getting children ready" were more 'easy excuses' than 'real reasons' why people do not go to Church. Many people may actually believe that they do not go to Church because they are lazy, but behind this there will be found factors which induce such "laziness". The matter of guilt over non-attendance, and even guilt over the use of birth control devices, might be important in a highly Roman Catholic community. The Roman Catholic Church

places a high emphasis on law and works. I have observed among Episcopal converts from the Roman Catholic Church in this community that law and works are usually taught in strict and legalistic terms. Assuming many of these attitudes and beliefs are shared by non-Roman Catholic people in the community the elements of guilt and moralism could be significant factors in this study.

Other significant observations that came out of the house to house survey were:

1. Roman Catholics outnumbered Protestants in this survey four to one.
2. Every Roman Catholic interviewed claimed weekly Church attendance; while every Protestant interviewed admitted infrequent or no Church attendance.
3. Most Protestants felt they really should go to Church.
4. Protestants, having stopped going to Church themselves, often reported that their children or a child had started attending Sunday school at some Church other than their own.

These observations support my contention that Somerville is a highly Roman Catholic community. In fact, I believe, the four to one ratio is probably not representative, and that a larger survey would probably show the ratio to be actually higher in favor of more Roman Catholics. The contention that there is a good deal of guilt in the community connected with the non-attendance at Church is also supported by the third observation above. Observation number two would suggest that most of the Protestant Churches in Somerville have large peripheral memberships, and one might look to see if this is

in any way related to the fact that Somerville is so highly a Roman Catholic community. And finally, the fourth observation might suggest that the children of peripheral Church families are reaching out on their own for religious instruction, and this fact may be a clue to where the Church can look to touch the peripheral family.

Let us now look at brief thumbnail sketches of the eleven families selected from the peripheral membership of St. Thomas parish with whom an attempt was made to obtain personal interviews. A full report on each family, together with the seven actual interviews in verbatim, can be found in the appendix to this paper. In the interest of research ethics, the names of these subjects have been withheld.

Case A: The A family lives about a half mile from St. Thomas Church. Mr. and Mrs. A. have not attended Church for at least three years. There are three children in this family. The oldest child, a son, age fifteen, used to attend Church regularly. At one time he was an acolyte, but for the last year he has seldom come to Church. The second child, a daughter, age eleven, is now in the confirmation class and attends Church regularly. The third child, a daughter, age ten, is also a regular Church attendant. A letter was sent to the A family introducing them to the study (see appendix). On the phone Mrs. A. asked me not to come to her home until the decorating was finished. Several calls were made on the phone and each time an excuse was made for not receiving me.

Case B: The B's are the twenty year old son and daughter-in-law of the F. family. I called them on the phone to see if they would be at home and willing for me to visit them. I was asked not to come because of certain "personal and embarrassing" problems. The B's wanted to work these problems out themselves, without interference. The F's gave no hint of any problems confronting the B's but said the B's did not go to Church.

Case C: The C. family lives a few blocks from St. Thomas Church in a congested area of run-down houses. The children, three girls, between the ages of ten and fifteen drop into Church occasionally. Mr. C. is a Roman Catholic and Mrs. C's religious affiliation is unknown. A letter was sent to the house and approximately twenty phone calls made during the research. On only one occasion was Mr. C. reached. Mrs. C. was never at home. One of the children would always answer and reply that their parents were out. The children never knew where the parents were or when they would return. I called at the home twice but only the daughter was at home. Mr. C. once said he did not want anyone from the Church in his home because he was a Roman Catholic. He claimed he did not know what Church his wife belonged to, and was surprised to hear that his children sometimes attend St. Thomas Church.

Case D: The D's live in a two family home in one of the better parts of Somerville. A letter was sent and several phone calls made during the course of the research. Mr. D. was a Roman Catholic who rejected the Church for some period but is now about to join the Lutheran Church according to Mrs. D. Mrs. D. was reluctant to let me visit the house. Apparently religion is the source of much controversy in the home and she did not want me to stir up trouble. Mrs. D. finally made an appointment to see me without her husband, but broke the appointment three hours before I was to see her. I called at the house once and was told by Mrs. D. she had other plans for that night. Mrs. D. at times expressed much bitterness toward the Church and particularly toward St. Thomas Church where she felt there was too much bickering. Her husband is about to join the Lutheran Church because he believes his son should go to Church. He intends to take the son.

Case E: The E family is a Portuguese family of seven. Of the five children, three are married and one boy (18) and one girl (20) live at home. Latest word is that the father kicked his son out because he is lazy. The twenty year old daughter has an illegitimate daughter, two years old. All the sons have speech defects and Mrs. E. has a severe hearing problem. Mr. E. is a man who has changed jobs three times in the past five

years, each time accepting a lower paying and less skilled job. These are friendly people, but people who are insecure and dominated by the changes and chances of life. They seem to have no real purpose or realistic goals in life, but live day by day suffering various disappointments and hardships. They say they love their Church and feel guilty about not attending, but they are not secure enough to meet with other people in the Parish.

Case F: The F. family lives a few blocks from the Parish in a tastefully decorated apartment in a six-family dwelling. Until recently Mr. and Mrs. B., their son and daughter-in-law, also lived with the F's. There have been hints that Mrs. F. may have had arguments with Rector E., and that the B's moved out of the F. home because of ill feelings. There was no acknowledgment of either of these possible problems in the interview. The F's broke their first appointment without notifying me when they left town for the weekend. The actual interview was obtained by an unannounced call at the home. Mr. F. gives the impression of being a fun-loving, big talk, hard living man who has not fully grown up. Mrs. F. is a quiet, soft spoken, beautiful and graceful woman. Mrs. F. is probably about forty years old and Mr. F. could be about ten years older. In the interview Mrs. F. gave reason to suppose that this couple have frequent

and/or deep disagreements over a variety of family problems - religion being one of them. Mrs. F. used to go to St. Thomas' with her son, but stopped when the son rebelled against Church. Mr. F. is an inactive Portuguese Roman Catholic.

Case G: The G home is located in a three-family dwelling in quite a nice section of Somerville. Mr. G. is a Roman Catholic while Mrs. G. and her two daughters are Episcopalians. The youngest daughter was fairly active in the Church two years ago when the Church had a young-adult group. When the group broke up the daughter lost interest in the Church. Mrs. G. is not a happy woman, having been quite sick the past few years. She feels the Church has forgotten her because she was not visited during her long illness. She claims that she has never argued about religion with her Roman Catholic husband because they never talk about it. She feels a sense of failure in bringing up her daughter in the Christian faith.

Case H. The H. apartment is in a two-family dwelling in a fairly well-kept neighborhood. The H's have one daughter aged twelve. Mr. and Mrs. H. both work and therefore spend limited time together. The daughter rebelled against Sunday School at St. Thomas and therefore goes to another Episcopal Church. The mother sometimes goes to Church with the daughter but does not feel welcomed in that particular parish.

Mr. H. had an argument with Rector E. and has rejected the Church as hypocritical. This upsets Mrs. H.

Case J: The J's live in a one-family home in a pleasant neighborhood. Mr. J. works full time and also is a partner in a small grocery store. Both Mr. and Mrs. J. work in the store and this consumes much of their time. Their time is also taken up by a retarded, blind daughter, age eleven. They have one other child, a son of fourteen. Mrs. J. expresses a lot of anger at the State because she feels the State did not help her in the care and training of their daughter. She feels the first six years of the child's life were "wasted", because of the State's neglect. Rector E. identified with the State and Mrs. J. still shows some distrust of the Church.

Case K: The K. family live in a six-family dwelling in a congested neighborhood on the Cambridge-Somerville border. Mr. K. is the eldest son of Mr. and Mrs. E. This is a couple in their early twenties. They have two daughters aged three and one and a half. Mr. K. has a serious speech defect. He is subject also to psychological disturbance in which he falls into a trance and attempts to harm people. This problem is a serious worry to both Mr. and Mrs. K. Mr. K. also has a phobia which prevents him from going to Church. He feels guilty about not attending Church. Mrs. K.

is a Roman Catholic who has turned away from the Church because her priest insisted she give up their unborn child before he would marry the couple. The K's are not very intelligent and they are poorly educated, but they are warm and gracious people. Mr. K. seems to be a responsible and loving husband and father.

Case M: The M's are a young couple in their mid-twenties with two young sons. They live in a six-family dwelling in a run down section of Somerville. I visited the M's shortly after the baptism of their second son. This is the only family I have visited more than once. They are warm and interesting people who need to have someone assure them of his love. Mrs. M. is somewhat timid while Mr. M. is more outgoing. This couple does not communicate well with each other. They have allowed their relationship to center almost entirely in their children. On each visit to the home the children have been the center of attraction and conversation. Mr. M. is an Episcopalian and Mrs. M. is a Roman Catholic. Neither have any idea what the Christian faith means, but feel it is something to which they should belong.

In this brief outline of the subjects interviewed in this research, it should be apparent that these people are not only peripheral to the Church, but in some way or another they are on the periphery of a healthy, fulfilling life. It might be

said that for these people their peripheral relationship to the Church is only a symptom of their peripheral relationship to the whole of life. In George Webber's terms, they are not able to live as persons who are "fully human".

In what sense can Mr. and Mrs. B. be said to have a fully human life when the family situation prevents them from even meeting people? Or is the fully human life possible for the C. family when the activities and association of the separate members are unknown to the other members? A person who falls into trances and wants to hurt others is certainly incapable of living a fully human life. All of these people are somewhat slaves to conditions and forces that fetter their real humanity. Before we look more closely at these forces, however, let us come to a clearer understanding of what it means to be fully human.

In order to achieve an organized and systematic way of looking at the question of what it means to be fully human, I wish to make use of A. H. Maslow's theory of motivation based on his identification of human needs.¹ Maslow identifies the five basic human needs as the psychological needs, the safety needs, the love needs, the need for esteem, and the need for self-actualization. The basic needs must not be thought of as static conditions of human life. These needs are never completely fulfilled and then forgotten. Rather, they are continual needs of human life. They are never completely satisfied but demand a process of growth. The fully human person, then, is a person who has experienced that degree of

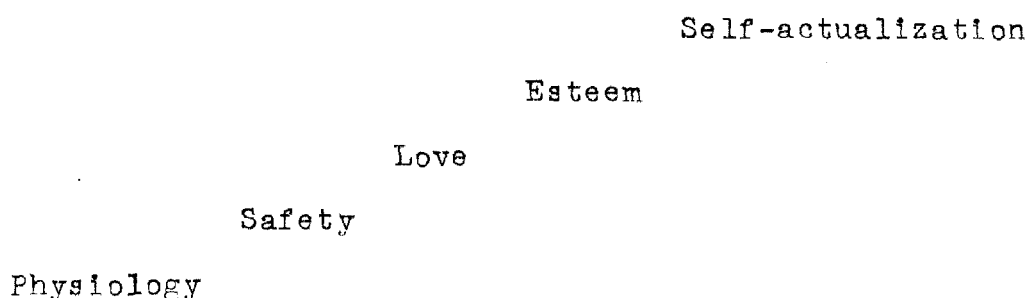
fulfillment of each of his basic needs that he is freed from living simply for the sake of his own needs. This point is reached when a person is freed from the necessity of seeking the need for his own sake and can seek the fulfillment of these needs in others. This is what it means to be fully human: to be freed from the necessity of living for the sake of one's own needs so that one can give himself to the fulfillment of the needs of others. The person who cannot reach out to others is the person whose own basic needs are not being satisfied.

To what degree are the physiological needs of the peripheral members of St. Thomas Church being fulfilled? The research did not reveal any persons who were actually suffering from hunger, or lack of clothing or shelter. It is quite possible that in some of the low-income families, the anxieties over being able to provide these needs is great but the need itself is not being frustrated to the point of dominating the existence of the family.

The same situation exists in terms of safety. Although the high juvenile delinquency rate means an increase in the anxiety about safety in this community, the actual danger itself should in fact not dominate the life of the people. In case E, the anxiety about safety is probably more a displaced fear than a danger to the loss of safety needs. Mr. E. was probably more concerned over the associations of his children (a need for esteem for the family name is at stake) than the real fear of being unsafe.

The needs for love, esteem, and self-actualization,

however, are frustrated among the peripheral members of the parish. It is generally true that these needs are satisfied at different levels of fulfillment. The process might be diagrammed as follows:



A person's needs must be satisfied on the lowest level before he can seek satisfaction on the next level. Thus a person whose physiological needs are frustrated is not motivated to seek fulfillment of his needs on the higher levels. Such a person is dominated by his physiological needs and lives entirely for their fulfillment. Such a person cannot be said to have a fully human life.

The study of the peripheral members of St. Thomas parish shows, I believe, many frustrated needs on the love, esteem, and self-actualization need-levels. A very strong possibility of deficient love fulfillment exists with the children in Case C. These children are unable to enter into the activities of the other children when they come to Church. I have seen the eldest child sit by herself and refuse to socialize with the other members of the youth group. The parents (probably because they are dominated by their own needs) are

unable to meet the love-needs of the children. Instead they leave the home and come back only long enough to satisfy the physiological needs of their family.

The love-need is a need to belong, to know oneself as part of a group, to know the affection of another person and to be accepted by other people. The twenty-two year old daughter in Case G attended Church while there was a young-adult group to which she could belong. When the group broke up, she no longer felt herself to be part of the Church. Her love-need was frustrated when the group broke up to the point where she could not enter into the fuller life of the parish. Mr. and Mrs. M. may also feel a frustrated love-need and therefore attempt to satisfy this need by letting their children dominate their life. Mr. E. was so dominated by his children (a love-need) that he gave up his job in order to stay in the Somerville area. He was unable to seek fulfillment of his esteem-needs and self-actualizing needs because his love-needs were dominating his life. None of these people can be said to be living a fully human life.

This study also points to the possibility of the failure of the peripheral members of St. Thomas Church in finding satisfaction for their esteem needs. The esteem needs include the desire for achievement, for adequacy, for competence, for status, for importance and for appreciation. Maslow points out, "Satisfaction of the self-esteem need leads to feelings of self-confidence, worth, strength, capability, and adequacy, of being useful and necessary in the world. But thwarting of

these needs produces feelings of inferiority, of weakness, and of helplessness."²

These timid and frightened people (Cases B, D, E, K, and M especially) are all fettered in some degree by their esteem needs. The question must be asked to what extent the wives who work evening hours in business (Cases H and J) are providing physiological needs for their family or esteem needs for themselves. Considering the fact that the husbands in both cases have good jobs, is it not possible that these women are seeking esteem outside the home because they have not found it in their family relations? What kind of a marriage is it when the husband and wife only see each other on weekends? Can any such a marriage help a person to live a fully human life? Of course it cannot.

The need for self-actualization Maslow describes as "man's desire for self-fulfillment, namely,...the tendency for him to become actualized in what he is potentially. This tendency might be phrased as the desire to become more and more what one is, to become everything that one is capable of becoming."³ This study, in one sense, is a survey of why certain people are unable to find self-actualization of their religious life. The results so far have shown that this failure to fulfill one's potentialities among the peripheral people of St. Thomas Church is not simply an isolated matter dealing with their religious needs, but a failure to achieve full potential in many areas of life. Mr. E's history of going from job to job, each progressively less skilled than

the previous job, is a symptom of a failure to find self-actualization. Probably the most frequent failure of self-actualization revealed in this study is in marriage and family relations. Few of the families surveyed in this study could be said to have found in marriage a satisfactory level of actualizing that which marriage and family life is potentially. This is to be expected as the emergence of self-actualization is usually dependent upon the prior satisfaction of the physiological, safety, love and esteem needs.

A word of caution is needed in this analysis. I must emphasize what I stated once before. The five-fold level of basic needs must not be considered in terms of static conditions. To fulfill a basic need is not to reach a state where a person no longer desires satisfaction of the need. There would be few truly human persons (if any) should the truly human person be a person who no longer desires love, esteem, or self-actualization. To desire these things is basic to man's growth and motivation. But to become fixated at any level, to be dominated by one's basic needs is not to live the fully human life. Theologically, the man who lives only to fulfill a certain need in his life is self-centered; and this is sin. The person who is fixated at the level of his basic needs stands in need of redemption. Such a person needs redemption from a life lived for its own self-interest to a life which can be lived for the sake of others. It is only when we die to ourselves that we can live in Christ. If the Church is to help its peripheral people live in Christ, it must help them die to

themselves. To be truly human is to be freed from bondage to one's own needs so that one's humanity as revealed in Christ can be actualized.

"In Christ, God is at work in the world seeking to make and keep men truly human."⁴ If the Church is the Body of Christ in the world today, the work of making and keeping men truly human is the task of the Church. This task will be examined in the next chapter.

CHAPTER FOUR

From the data found in the previous chapter, it can be seen that this research project was not able to answer some of the questions which it set out to explore. Many interesting insights were gained in regard to the peripheral people of St. Thomas parish who were interviewed, but there is no clear answer as to why these people became peripheral members of the Church. We can only say that this research project seems to point toward understanding these people as peripheral in respect not only to the Church, but to many other aspects of life as well. Likewise, it would be hard to say that this survey was successful in defining the "image of the minister" held by these peripheral Church members. What can be said in this regard, however, is that the peripheral members of the Church are less inclined to seek help from the Church than are the active members, except in marriage problems and in facing death. This observation points to the possibility that except for the occasional services of the Church, the peripheral members of the Church seldom look to the Church or to the minister as a source of help in the community. The peripheral Church members seem to live in a shell; they are likely to endure hardship and suffering with the attitude that it is best to "go it alone". In some cases, while trying merely to set up interviews with the peripheral members, my efforts to visit their homes were interpreted as an interference in their affairs. In most cases, however, the peripheral people were very pleased that someone from the Church was interested in

visiting with them.

If this research project did not fulfill some of its original goals, it did provide present data as well as some ideas for what the Church's ministry in Somerville should be now and in the future. This chapter will study the Church's ministry in Somerville in relation to the present situation and assess the goals for the future. The one clear theme of this chapter will be that the Church in Somerville cannot provide a ministry to the community of Somerville. If the Church in Somerville is without the resources to minister to the community itself, it lacks the resources to minister to its own peripheral people. If the Church in Somerville does not have its vision set on alleviating the social and cultural conditions in the total community that prevent its people from living fully human lives, then it will not have vision enough fully to minister to those on its own periphery.

The ministry of the Church that is needed in Somerville is a three-fold ministry--pastoral, interpretative, and social--such as outlined in chapter two. Such a ministry must not be the sole duty of the rector or any other clergy, but must come from the people, the "laos," for it is the ministry of the whole Church. It must be a ministry that is directed toward the community of Somerville rather than toward Church members as such. "God was in Christ reconciling the world to himself" (2 Cor. 5:19). The work of the Church, if it is truly to be the Body of Christ, must also be directed toward the

world. At the same time, it is probably best for the Church in Somerville to begin its ministry with those people with whom it already has some contact. The peripheral Church members make an excellent starting place for the ministry of the Church to the community. The Church, however, must be ready to respond wherever human needs arise.

Can an effective ministry to the peripheral members of the Church or to the community of Somerville be carried on by St. Thomas Church in this present situation? The answer is clearly no. St. Thomas Church is still too torn by financial pressures and internal disputes to respond to the needs of others in the community. It should be made clear that even without the financial problems, St. Thomas in its present position would not be capable of fulfilling its ministry to the outside community. The people of St. Thomas Church have not been trained to think of the ministry of the Church as their ministry, nor have they been taught that the ministry of the Church is directed towards the world. Consequently, further training of the members of the parish and a resolution of many of the internal disputes must take place before means are sought to alleviate the parish's financial burdens. This situation does not mean, however, that St. Thomas parish cannot begin now with a program designed to reach out in its ministry first to its own peripheral members and then to the community of Somerville at large.

Such a ministry will best begin at the level of pastoral concern. In chapter three, we saw that when a person's life

is fixated at one of his basic needs, he organizes his whole life to seek fulfillment of that need. Such a life can be said to have turned inwardly upon itself. It stops reaching out to others (as was clearly shown in the questionnaire), and it becomes isolated from other persons and from God. This isolation which comes from a person's turning inwardly upon himself to fulfill one of his basic needs can express itself in a variety of ways, of which the chief result is the loss of the ability to communicate and the loss of various personal freedoms.

In the interviews among the peripheral members of St. Thomas Church, several examples of the loss of the ability to communicate were discovered. The husband and wife who could not verbalize what baptism meant to them (CASE M) had obviously never discussed the meaning of baptism with each other. As the interview progressed, it became apparent that Mr. M. assumed that Mrs. M. would become confirmed in the Episcopal Church after they were married. Mrs. M. was not ready to do so, and the tension between husband and wife was clearly apparent as they stared at each other, neither knowing how to express his feeling to his spouse. The four families in this study who reported that they were unable to discuss religion in the home (CASES C, D, F, and G) have obviously lost the ability to communicate in an important area of family life. In fact, wherever there exist prolonged conflicts between family members we may be suspicious of communication failures between those members.

In most cases, people who are not capable of communication in important areas of their lives are willing to accept help even when they will not seek it on their own initiative. Mr. and Mrs. M. were happy to talk about the possibilities of confirmation for Mrs. M., although she would not call the Church by herself to inquire about it. Mr. K. tried several times to go to the rectory to speak with the rector about his phobia, but each time he turned away before reaching the rectory. When someone from the Church came to his home, however, he spoke of his problem freely and without hesitation.

These brief examples suggest that the pastoral work of the Church must begin in the homes of the peripheral members of the parish. If these people will not by themselves reach out for help, many of them will gladly accept a hand that reaches toward them. The first hand does not have to be that of an ordained minister; the hand of a friend is what is most needed. When a member of the Church enters the home of one of the peripheral members of his parish with a desire simply to know and listen to the person as a person, the walls of isolation have already begun to crack. One of the startling discoveries of this study was that the isolation in which many of the peripheral members of the parish live is very often partly a physical isolation. The questionnaire showed that few such members of the parish leave their homes except for shopping and work more than once a month. The interviews were often terminated with what amounted to a plea to "please come back again--we are always at home--we never go out." Simply

by entering the home of such a person, the Church has made a great step forward in breaking through the isolation and communication problems of its peripheral members.

Another aspect of the isolation that results when a person turns inwardly upon himself in search of fulfillment of one of his basic needs is the fact that such a person is no longer free to speak as he wishes, to do as he wishes, or to seek knowledge, justice, fairness, honesty, and socialization. These freedoms are so closely related to one's basic needs that when they are thwarted, the effect is further to provoke the basic need and thus to increase the isolation of the person. Mr. K's lack of freedom to express himself further threatens his need for esteem. He is no longer free to go to Church and he is even denied the freedom to express his helplessness. Mrs. D. has lost the freedom to talk about religion with a person from the Church. Mr. and Mrs. C. are no longer free to stay at home with their family; they have to be on the move at all times. Mr. and Mrs. B. have given up their freedom to receive a visitor in their home, for outsiders can only make their troubles worse than they already are. The J's do not have the freedom to raise their retarded child as they wish. In all of these cases, freedoms have been lost, and with these losses come increased isolation and helplessness.

Wherever the Church can break through the physical elements of this isolation by going to the home, the possibility exists for breaking through the deeper isolation that surrounds

the person. This deeper isolation may be broken through simply by opening up new channels of communication, or by attacking at their source the causes of the isolation. The important thing is that the Church realize that someone must break into the world of a person so isolated before that person can hope to break out of his isolated situation. The restoration of communication and freedom to the peripheral members of the Church will not always be possible by means of the pastoral ministry, yet without a pastoral ministry that reaches out to people in their isolation, no other kind of ministry will be possible.

The pastoral ministry of the Church should be the work of the "laos", as already stated, but it should also arise from the concern of the people. Not everyone in a parish is capable of pastoral work, and, although it is ultimately desirable that this work be carried on by a large number of people, it will probably begin with a very few. One way in which the pastoral work might be launched is for the rector to invite four or five parishioners to participate with him in hospital visitations and calls on shut-ins. These people would form what could be called the "Visitation Committee."

The members of the Visitation Committee would each have the responsibility of calling on one or two members of the parish who are sick or shut-in. They would call upon such members of the parish once or twice a month, depending upon the amount of time which they had and upon the need of those upon whom they were calling. The Visitation Committee would

then meet together as a group with the rector of the parish to discuss the ministry of the Church in relation to the needs and the problems faced by the sick and shut-in people of the parish. There is no better training to teach people that the Church has a ministry to not only its own people but to all people than calling in hospitals and nursing homes where such great needs for companionship and love exist.

The experience of the Visitation Committee should have two main results. The Church will increase its effectiveness in its outreach to its own people who are sick or shut-in, while at the same time the members of the Visitation Committee will gain some insights into the need for, and the nature of, the loving Christian community. The Visitation Committee can also explore ways to minister more effectively in particular problems as they are encountered in the pastoral work of the Church.

Once the Visitation Committee has begun to work effectively in the visitation of the sick and shut-in members of the parish, the Committee should begin to reach out toward the peripheral members of the Church. After the scope of the Committee's work has been enlarged, it will also become necessary to begin to bring new members into the Committee. It will be advisable to keep the Committee at about eight to ten members; so when the Visitation Committee grows beyond ten members, the group should be broken up into two groups.

As the Visitation Committee carries its pastoral work to the peripheral members of the parish, it will come in contact

with the needs of other people in the community as well. In this way, the Church will be reaching out to other people in the community, and at the same time it will be forced to face the social problems of the community which prevent people from living fully human lives. The role of the rector in the meetings of the Visitation Committee will be that of working along with the Committee members on their common concerns. The rector must guard against becoming the "answer man" or the "resource person". The members of the Committee will look to the rector to answer the issues which are raised during the meetings. For the rector to attempt to answer these questions, however, would defeat the purpose of the meetings. In the first place the rector cannot have all the answers (even though anything he says tends to be taken as the last word on the subject by these people). Secondly, these issues must be struggled with by the members of the Committee if they are to grow as persons themselves.

Once the Visitation Committee has been formed and is meeting together monthly as a group, a beginning has been made in the second type of ministry - the interpretative - outlined in chapter two. The interpretative ministry, of course, will continue to be carried on in the sermons of the clergy. The interpretative ministry, however, is not merely the work of the ordained minister; it is given to the laos as well. The people will be able to participate in the interpretative ministry through quiet days and special retreats; but the primary instrument in the interpretative ministry will be the

study group which meets at regular intervals.

The study groups should be organized around specific problems that concern members of the Church. They should not contain more than ten members, and the leader should have some training in group leadership. At first such leadership will have to come from outside the parish. Eventually, however, it may be hoped that a few members of the parish would be capable of leading study groups. It has been my experience that ordained clergy are handicapped as discussion group leaders because everything they say is taken as the "last word" on the subject. Thus the clergyman finds that everything he says tends to bring discussion to a stop.

It will not be easy to get study groups going in St. Thomas Church. The congregation is not used to expressing itself in group discussions, and many members of the congregation are very shy and timid people. The Diocesan Venture in Faith, a study group on the meaning of the Christian Faith which was held during Lent of this year, was not very successful. Only one group was formed in the parish. This group began with about ten adult members, and ended five meetings later with only four members. The chairman of the Diocesan Venture in Faith was unable to recruit people from the parish to lead the group, and some members of the congregation spoke out against the study group as a waste of time. Here, however, it is well to recall the words of George Webber:

The clergy from a variety of parishes report that it was two years or more until the (study group) pattern became firmly established....The first six

months to a year is often so discouraging that the effort is almost abandoned, but once the pattern is established it becomes easier to maintain. (See footnote 8, chapter 2)

Once the study group and the pastoral care patterns are established in St. Thomas Church as a way of life for the congregation, then the parish will be ready to move into its third phase of ministry - the social. The social ministry has been defined as that ministry to the community of Somerville which aims both to purge those elements of the social order that prevent people from living fully human lives, and to institute programs to help the people of the community realize their human potential. It is impossible to state exactly what expression the social ministry of the Church will take in Somerville. It will best proceed out of the needs and problems faced in the life and work of the parish itself; and it should be the ministry of the whole congregation rather than the work of the clergy or some few professional people.

It is at this point, however, that the weaknesses arising from (1) the denominational character of the Church in Somerville, (2) the existence of four small Episcopal congregations in Somerville, and (3) the policy of making each congregation support itself, are most blatant. The Church in Somerville will most effectively perform its social ministry on an inter-denominational basis. As far as the Episcopal Church is concerned, any ministry which aims at influencing the social order will be almost impossible until the four small congregations in Somerville which are now struggling for their existence

become one congregation which is freed from its financial burdens. In order to free the Episcopal Church in Somerville from its financial burdens it will probably be necessary to draw upon Diocesan support.

One major American city has taken a big step in coming to terms with the fact that small inner city churches conceived on a 'support yourself' basis cannot minister effectively to the many needs of the people and the society they are meant to serve. In Wilmington, Delaware, church leaders of several denominations set up a cooperative ministry along the lines suggested by Gibson Winter's concept of a "sector ministry". In Wilmington "most (churches in the inner city) were struggling so hard just to stay alive that they were unable to extend their ministry."¹ At the same time, the suburban churches were filled with resources, both financial and human, but few opportunities in their immediate environment to use their resources.

In order to help put the resources to work where the needs were most pressing, the Wilmington churches partitioned the city into five sectors or geographical neighbourhoods which became areas of corporate responsibility. These five sectors were called 'larger parishes' and were governed by a council of representatives from the local parishes. Within each 'larger parish' there were both inner city churches and suburban churches. To become a part of the 'larger parish' the individual congregations gave up a little of their autonomy (such as the right to spend their money or conduct programs

as they please) in exchange for belonging to the 'larger parish'. The 'larger parish' council decides the needs for Christian service in the community and adopts plans to meet those needs.

St. Thomas Church, like many of the churches in Wilmington, has neither the financial or the human resources to meet the needs of the Somerville area. At the same time, there are churches within a radius of two miles with the financial and human resources to fulfill great needs; but these churches are located in areas where human needs are not great. If we are to be the Body of Christ today, St. Thomas Church should be that member of the Body which feels the pain and suffers with the community where human needs are great; while other churches provide the finances, the doctors, the lawyers, the teachers, and other trained people to work with and among the members of St. Thomas Church and the people of Somerville.

To institute some form of sector ministry in the Somerville area, there should be some initiative from the Somerville churches, St. Thomas for instance, but much of the work would have to be done on higher levels. There are a lot of conflicts and problems to overcome in such a venture. Feelings of pride, and superiority, and competition have to be put away. Yet we can take encouragement from the Wilmington experience, which reports:

In coming thus far, we have had more conflict and violent disagreement than one would have believed possible. Many sincere differences about the nature of the Church and of society, and about the role of the Church in society,

have come to the surface. The conflict continues, but we are surviving it;...we have covenanted together and we intend to stay together.²

It has been the constant aim of this chapter to consider the ministry as the work of the whole congregation. It has been the experience of the sector ministry in Wilmington that once a problem area has been identified and a task assigned to a congregation, the whole congregation is more likely to become involved in the project because the task is both important and within the capabilities of the congregation. Furthermore, as a congregation becomes involved in a particular task, it learns to accept responsibility for what the Church is attempting to do in the whole of the community.

In all of this, we are beginning to feel that some of our objectives are being reached: the whole of New Castle County is beginning to be considered as a single metropolitan area; on the part of each congregation in this area, a sense of responsibility for the whole is beginning to develop; and the congregations are beginning to discover and develop their roles in this total ministry.³

At least one area in the social order where action might be called for was suggested in this research project. The retarded child in CASE J. is very definitely the victim of neglect on the part of either the parents or the state. If the parents felt a sense of guilt at having a blind child, they might have been reluctant to seek proper training for the child. Parents of blind or retarded children are sometimes moved to handle their guilt feelings by attempting to

"make it up" to the child by keeping and training the child at home. If the child in CASE J. has been retarded because of parental neglect, there is a need for pastoral and psychiatric care for the parents. If the child is retarded through the neglect of the state for not providing adequate schools for the training of the blind, then there is a need to change the existing social order. The Church in Somerville can be that member of the total Body of Christ which finds and identifies the social problems in the community. It will take the resources of a greater part of the Church, however, to effectively change the evils of the social order. It is apparent, therefore, that the ministry of the Church in Somerville can be effectively carried out in its social obligations only if adequate professional help is available on many levels. This means that there must be psychiatrists, medical doctors, lawyers, family counselors, social workers, and many other professional people available to the Church, for consultation if not for actual case work.

This chapter has examined three types of ministry that seem to be called for by this research project among the peripheral members of St. Thomas Church, Somerville. The outline for instituting such a three-fold ministry which is presented here is intended only as a possible way to begin this ministry. In the final analysis, any ministry takes final form as it is lived. The ministry of St. Thomas Church must be the ministry of all the people, not merely the ministry of one person. This research project can only suggest the forms that

the ministry will or should take. The final word belongs to the people of St. Thomas Church; for it is a ministry which has been given to them.

CONCLUSION

This research project has set out to study the way of life and the forces at work in the lives of certain peripheral members of St. Thomas Church, Somerville. The peripheral members of the Church were defined as those members of the Church who make use of the "occasional services" of the Church but who never enter into its life and fellowship. Of these peripheral members of St. Thomas Church, only families with pre-school or school age children were included in the research. By use of a questionnaire and a personal interview, this survey attempted to look specifically at opinions and stereotypes of the minister in the minds of selected peripheral Church members in order to gain some indication of these people's opinions and stereotypes of the Church and its role in society, and to form a basis for visualizing the most effective forms of ministry among such members of the Church.

Because of problems arising from the content and interpretation of the questionnaire, the information concerning the opinions and stereotypes of the minister in the minds of the peripheral Church members was not clear. Certain facts of some significance did appear, however, including (1) the peripheral members of the Church tend to be far more isolated from fellowship and communication with other people in the community of Somerville than are regular Church members, (2) the peripheral members tend to have many problems in the areas of

personal relations and family life, (3) the peripheral members are less likely than the active members of the Church to seek help from the Church or from any source when in need of help, (4) the peripheral members are more likely to seek help from the Church in problem areas associated with one of the Church's "occasional services" such as marriage and death than in problem areas for which the Church provides no specific "occasional service", and (5) although the peripheral members tend not to seek help from others, many of them are very happy to receive a minister or other Church member in their homes.

This study seems to suggest that the Church must utilize its "occasional services" as a means of establishing rapport with its peripheral members. Yet, these services are not all that the Church can do to extend its ministry to its peripheral membership. The majority of the peripheral Church members will respond positively to a member of the Church who reaches out to them in love and concern. This loving outreach of the Church should not be confined to the work of the ordained minister but must become a part of the life of the whole congregation.

The personal interviews with selected peripheral members of St. Thomas Church showed that they seem to be dominated by certain basic needs--specifically those of love, esteem, and self-actualization--to the point at which their need prevents them from reaching out to others. Therefore, the peripheral Church members sever themselves from other people, unable to

give of themselves in love to others and unable to reach out to others for support and strength. The ministry of the Church must reach out to those persons who are so isolated. The Church cannot expect its peripheral members to join the Church's fellowship until that fellowship is first extended to the peripheral membership of the Church.

The Church's ministry starts with the Church's reaching out to others. This outreach is the Church's pastoral task. Two other types of ministry, however, are necessary if the people on the periphery of the Church are to live fully human lives - lives that have been set free from the mere task of fulfilling their own basic needs. First, the Church must be capable of communicating ultimate meanings in a world of meaninglessness. Secondly, it must work to alleviate those social and cultural conditions that prevent a person from living a fully human life. Again, these ministries are given to the whole Church.

St. Thomas Church, as it now exists, is not capable of carrying on the three-fold ministry outlined above. St. Thomas Church, like all of the Episcopal Churches in Somerville, is dominated by its own basic need to perpetuate itself financially; even to combine the four struggling small parishes in Somerville would probably only create one large struggling parish. The Somerville Episcopal Churches simply do not have the financial and human resources sufficient to meet the great needs of the community. Until the Church is able to meet the needs of the community of Somerville, it is not capable of fully ministering to its own peripheral membership. It is for

these reasons that the Episcopal Church in Somerville will have to begin to think of its ministry in terms of deficit spending of both human and financial resources. These resources must be sought from communities where financial and human resources are in abundance.

Perhaps, even more promising is the 'larger parish' concept of ministry as developed in Wilmington, Delaware which offers a model for an effective ministry along interdenominational lines. It is impossible at this point to outline exactly what form the future Church in Somerville should take. Until attempts are made to explore the advisability and the possibility of an interdenominational or even a cooperative ministry within the Episcopal Church, no one can say for sure how the Church can best bring the full strength of its resources to bear in its ministry in Somerville. What we must say at this point, however, is that attempts to explore the many possibilities of cooperative ministries in Somerville should begin as soon as possible. Meanwhile, St. Thomas Church must move steadily forward in its present ministry. It must attempt to extend its pastoral concern to its peripheral people and to the community of Somerville. It must attempt to involve its people more fully in the ministry that God has given to them. And by God's grace, the Church in Somerville will grow and live in its ministry in a secular and urban society.

FOOTNOTES

Chapter One

¹Harold M. Wilson, "Report of August 1, 1965 on St. Thomas Parish" unpublished paper, p. 1.

²Ibid., p. 2.

³Ibid., p. 3.

⁴Ibid.

Chapter Two

¹Pierre Berton, The Comfortable Pew (Philadelphia: 1965), p. 87.

²Ibid., p. 96.

³Ibid., p. 100.

⁴J. A. T. Robinson, Honest to God (London: 1963), p. 8.

⁵George W. Webber, The Congregation in Mission (New York: 1964), p. 35.

⁶Ibid., pp. 177-178.

⁷Paul Tillich, "The Relevance of the Ministry in our Time, and Its Theological Foundation," Making the Ministry Relevant, Hans Hofmann (editor) (New York: 1960), pp. 23-24.

⁸Webber, op. cit., p. 130.

⁹Paul Moore, The Church Reclaims the City (New York: 1964), p. 188.

¹⁰Ibid., p. 189.

¹¹Gibson Winter, The New Creation as Metropolis (New York: 1963), p. 24.

¹²Ibid., p. 30.

¹³Harvey Cox, The Secular City (New York: 1965), p. 136.

¹⁴Ibid., p. 137.

¹⁵Hans Hofmann, "Outlook," Making the Ministry Relevant Hans Hofmann (editor) (New York: 1960), p. 9.

¹⁶Cox, op. cit., p. 149.

¹⁷Gibson Winter, The Suburban Captivity of the Churches (New York: 1961), p. 134.

¹⁸Moore, op. cit., p. 143.

¹⁹Gibson Winter, "The Church in Suburban Captivity," The Christian Century, September 28, 1955, p. 1113.

²⁰Webber, op. cit., p. 43.

Chapter Three

¹A. H. Maslow, Motivation and Personality (New York: 1954), pp. 80-106.

²Ibid., p. 91.

³Ibid., pp. 91-92.

⁴Webber, op. cit., p. 68.

Chapter Four

¹E. Melvin Jewett, "Joint Action for Mission in Wilmington, Delaware," International Review of Missions vol. LIV. No. 216. October, 1965, p. 472.

²Ibid., p. 475.

³Ibid., p. 476.

Bibliography

- Berton, Pierre. The Comfortable Pew Philadelphia: Lippincott, 1965.
- Brunner, Emil. The Church in the New Social Order London: SCM Press, 1952.
- Cox, Harvey. The Secular City New York: MacMillan, 1965.
- Jewett, E. Melvin. "Joint Action for Mission in Wilmington, Delaware," International Review of Missions vol. LIV. No. 216. October, 1965.
- Gibbs, Mark and T. Ralph Morton. God's Frozen People Philadelphia: Westminster, 1964.
- Hofmann, Hans (ed.). Making the Ministry Relevant New York: Charles Scribner's Sons, 1960.
- Lieffer, Murray H. The Layman Looks at the Minister Nashville: Abingdon-Cokesbury Press, 1947.
- Maslow, A. H. Motivation and Personality New York: Harper & Brothers, 1954.
- Morre, Paul. The Church Reclaims the City New York: Seabury Press, 1964.
- Myers, C. Kilmer. Light the Dark Streets New York: Doubleday and Co., Inc. (Dolphin Books), 1957.
- Niebuhr, H. Richard. The Purpose of the Church and Its Ministry New York: Harper and Row, 1956.
- Robinson, J. A. T. Honest to God London: SCM Press, 1963.
- On Being the Church in the World
Philadelphia: Westminster Press, 1960.
- Selltiz, Claire, Marie Jahoda, Morton Deutsch, Stuart W. Cook. Research Methods in Social Relations Revised New York: Holt, Rinehart and Winston, 1959.
- Webber, George W. The Congregation in Mission New York: Abingdon Press, 1964.

Wilson, Harold M. "M.R.I. and the Church, The Body of Christ,
Here" unpublished paper

"The Purpose of a Parish" unpublished paper

"Report of August 1, 1965 on St. Thomas'
Parish" unpublished paper

Winter, Gibson. "The Church in Suburban Captivity"
The Christian Century September 28, 1955.

The New Creation as Metropolis
New York: MacMillan, 1963.

The Suburban Captivity of the Churches
New York: Doubleday and Company, Inc., 1961.

Wynn, John Charles. Pastoral Ministry to Families
Philadelphia: Westminster Press. 1962.

APPENDIX

LETTER SENT TO ORIGINAL EIGHT SUBJECTS

February 2, 1966

Dear Mr. and Mrs.

It has been my pleasure to serve as seminarian-assistant at St. Thomas Church for two and a half years. During this time the church has come to mean a lot to me, both as a learning experience and as a growing experience. As I near the end of my senior year in seminary, I am aware that I still have much to learn about the Church and the ministry. This learning cannot be confined to the seminary but must be extended into the community and sought from people like yourself.

I have had many opportunities to talk with the members of St. Thomas' whom I see regularly on Sunday mornings. I believe, however, that there is a great deal to be learned from people who do not go to Church regularly. What you have to say about the Church and Christianity could be an important and valuable part of my training.

In a few days I will be calling you on the phone in hopes that we can arrange some time when you will be free to receive me. Thank you for this opportunity to continue my education and broaden my experience in the ministry.

Faithfully yours,

Robert M. Wills
Seminarian, St. Thomas Church

CASE STUDY A

Age: Late Thirties

Occupation: Unknown

Children: Three girls ages 12, 10, and 8; and a son age 14

Setting Up Interview:

Letter sent February 2, 1966. Called on phone February 9th. I talked to Mrs. A. but was unable to set up an interview. Mrs. A. claimed that the house was torn up because they were redecorating and she preferred that I did not come while the house was in such an order. I assured her that I did not mind the condition of the house, that I was interested in visiting the family. Mrs. A. then said that they were too busy to see me at this time and that I should call back in two weeks.

February 22nd:

I called the A family again and talked to Mrs. A. Mrs. A. claimed the house was still being redecorated and she would be unable to have me over at this time. Now she said that she would call me when she was ready to have me over.

March 9th:

Mrs. A. had still not called me. So again I called her and said I would like to visit the home. Mrs. A. repeated the story about the house being torn up. She said that she would talk with her husband and set a date when I could come over. She would send a note to me when the date was set. No note was ever received.

Known facts:

This is a very handsome family. I met Mr. and Mrs. A. when they came to their oldest daughter's confirmation in April, 1966. The oldest son, age 14, was very active in the acolytes guild a few years ago. This year he comes to Church only once or twice a month. The two oldest girls, ages 12 and 10, come to Church fairly regularly. They live about eight blocks from the Church and walk every Sunday. The parents do not bring them to Church, so the children cannot come when the weather is bad. Mr. and Mrs. A. are very friendly people with which to talk.

CASE STUDY B

Age: About twenty

Occupation: Unknown

Children: None

Setting Up Interview:

While visiting the F family, I was told that their son, Mr. B., was recently married and had just moved out of the house to a home on the other side of Somerville. Mr. B. is now twenty years old; his wife's age was never mentioned. I decided to call on the B family with only a phone call introduction. Mrs. B. answered the phone and sounded unwilling to have me visit. She asked me to talk with her husband. Mr. B. informed me that I would not be welcomed in the home. There were certain "personal and embarrassing" problems right now and Mr. and Mrs. B. desired to work them out without anyone interfering.

Known facts:

One of the parishioners at St. Thomas Church knows Mr. B. well. The parishioner's son grew up with Mr. B. This parishioner says that while Rector E. was at St. Thomas, Mr. B. was in the confirmation class with her son. She believes that Rector E. and Mr. B's mother had an argument and consequently Mr. B. was not confirmed that year.

Mrs. F., Mr. B's mother, gave no hint of an argument with Rector E. in our interview. Mrs. F. did say, however, that Mr. B. rebelled against going to Church when he was a teenager, shortly after confirmation. The boy's father never goes to Church and religion seemed to be a source of controversy in the home. It is possible that Mr. B. began to identify with his father in early adolescence, and rejected the Church because his father does not attend Church. It is also possible that Mr. B. rejected the Church because the Church was a source of controversy in the family.

CASE STUDY C

Age: Late Thirties

Occupation: Unknown

Children: Three girls between ten and fifteen years old

Setting Up Interview:

Letter sent February 2, 1966. Called on phone February 9th and approximately 20 times thereafter. On only one occasion was Mr. C. reached, and Mrs. C. was never reached on the phone. One of the children would always answer and say that the parents were out. The children claimed to not know where their parents were or when they would be at home. Two unannounced calls were made at the home and in each case, the parents were not at home. The children were always at home alone, they did not know where their parents were and they had no idea when they were to return.

Known facts:

The one time that I talked to Mr. C. he told me that he was a Roman Catholic and that he did not want anyone from a Protestant Church in his house. When I mentioned that his wife was a member of the Episcopal Church he sounded surprised to hear it. He claimed he did not know what Church his wife belonged to. When I told Mr. C. that his children sometimes come to St. Thomas Church, he said that he had no idea where his children attended Church.

CASE STUDY D

Age: Late Thirties

Occupation: Unknown

Children: One small son of Sunday School age

Setting Up Interview:

Letter sent February 2, 1966. Called on phone February 9th. Interview set for Thursday, February 17th at 8:00 p.m. Card sent confirming date. Talked to Mrs. D. who did not want to see me. Gave several excuses including, "I do not go to Church." When I said I still would like to see her and her husband she said, "My husband is often not home, he works many evenings." I said I would like to see her even if it was impossible to see her husband. She claimed she was "not a good conversationalist." I assured her that was alright. She said, "Frankly, I don't want to see you." I explained my purpose. She claimed, "My husband doesn't think much about the Church. He was once a R. C. but is now a Lutheran. Religion isn't talked about in the home. (Sounds like a controversial issue.) She is planning to change from the Episcopal Church to the Lutheran. Husband issued an ultimatum that their son is going to attend Church because he is of Sunday School age and the child is not going to be sent - they will attend with him. Hence only solution is to attend the Lutheran Church. She feels this is only course possible because Lutherans do not require (so she says) a big occasion with the Bishop. This would be offensive to her husband. Finally said that I could come "If you are brave." Mrs. D. claimed she would not be of any help to me, she doesn't know anything and never thinks about religion. Asked me not to go too deeply into anything if her husband was there. Mentioned that she didn't like St. Thomas' because everyone there was always bickering. Doesn't know anyone there now. Has not attended St. Thomas' for over four years although once in a while attends St. James Episcopal Church in Cambridge. Mentioned she did not like the ministers that come to St. Thomas'.

February 17th

Mrs. D. called about 4:30 p.m. today and asked that I not come to her home this evening as planned. She said she had forgotten about our appointment and that she had made another appointment for the evening. Her husband would not be home either. I suggested that we set another time. She said she didn't want to make another appointment right away. Then she added that she would call me and that I need not call her again. I said I would look forward to her call.

March 14th

Mrs. D. had not called so on this date I made a call at the house without calling ahead. The D's live on the first floor of a three family apartment house. This is a nice house in a well kept neighborhood. The porch light was on when I approached the house. Mrs. D. answered the door. She is a thin, tired looking, woman in her late thirties. She was well dressed. I introduced myself as the seminarian at St. Thomas Church. Mrs. D. let out a groan and then proceeded to complain that I should have waited until she called me. She said she was having a party that evening and that I "couldn't have picked a worse night to call." I explained merely that I was in the area and was calling on the chance that she would be free. I said I would drop around another time, whereupon Mrs. D. quickly informed me that I "needn't bother." She claimed that her husband was going to join the Lutheran Church and that she was going to join with him. She didn't want anyone coming around and messing things up for them. I said I understood and excused myself.

CASE STUDY E

Age: Mid-forties

Occupation: He works in an industrial belt factory, she is unemployed.

Setting Up Interview:

Letter sent February 2, 1966. Called on phone February 9th. Interview set for Monday, February 14th at 8:00 p.m. Card sent confirming date. Talked to Mr. E. in setting up interview. Seemed willing to see me. Had received letter.

Children: Five children, three boys and two girls. One boy (18) and one girl (20) live at home. The others are married.

Setting:

Gilman Street is a short street just off the McGrath Highway and not far from Highland Avenue. The homes are all the three and four family dwelling variety. They are fairly well kept up, at least better than some other sections of Somerville. The E's live on the top floor of an apartment building with four apartments. The apartment is fairly well furnished, but not with any taste. Pictures of all the children and grandchildren are scattered over every possible flat surface. Because of the many pictures and nic-nacks, the home appears cluttered; but actually it is quite clean. The main living room is dominated by a large television set, the only appliance in that room other than lights. All the chairs are arranged for television viewing. A small child about 2 or 3 years old was there. Child was heavy and not good looking. Mr. E. was plainly dressed and had a blank expression. Mr. E was in work clothes. Both were missing teeth.

Interview:

Bob: Good evening, I'm Bob Wills.

Mr. E: Yeh, come in. (He walked upstairs and I followed. When he got inside the apartment, he entered first and let me in, closing the door behind me.) Alice, this is Mr. Wills. (He spoke very loudly to Mrs. E. Then he sat down, leaving me standing in the middle of the floor holding my coat.) (almost yelling...) Well Alice, take his coat. (Alice stood up and took my coat. I sat down. Alice came back and continued to watch television.) This is the _____ show. Do you ever watch it?

Bob: I don't believe I ever have.

Mr. E: Turn the television off Ma, he didn't come to watch television. You'll have to pardon my wife, she don't hear too well. (loudly) I say you don't hear very well.

Bob: I'll try to speak so everyone can hear. Please let me know if I am not speaking loud enough.

Mrs. E: I was going to call you up and tell you not to come over.

Bob: Oh? Why was that?

Mrs. E: Well, I've been sick and I didn't want you to get it.

Bob: I'm sorry. Are you feeling better today?

Mrs. E: Much better.

Mr. E: It's settled in her ears. She don't hear too well anyway and this makes it worse.

Bob: (to the child) And what is your name?

Mr. E: That's Denise. Can you say hi to Mr. Wills, Nissy? Nissy is what we call her. She got that name from Karen, one of Bobby's children, who couldn't pronounce Denise. Denise is the daughter of Loretta, our youngest girl. This bum got her pregnant when she was only 18. But Loretta is raising the child good. I might as well be honest with you.

Bob: Please do.

Mr. E: Now don't get me wrong. Loretta is a fine girl. She don't smoke or drink or noth'n. She lives right here and never goes out except with us, 'magine that; she's a good girl. Right now she is working. She works the three to eleven shift. But except for work she never goes out. She don't have no interest in boys now, says she never wants to go out with another boy. Poor thing, that guy did her wrong; but she'll make out. She's a good mother.

Bob: I'm sure she is. Loretta must have been hurt pretty badly by this experience.

Mr. E: Yeh. But she'll make out. We don't force her to do anything. We don't have to. She just wants to stay at home. Never goes out except with us. She's a good girl. Ma, where's Loretta's picture? Go get Loretta's picture. You'll see that she is a pretty girl. (Mrs. E. goes out of the room to get Loretta's picture. I wondered why it wasn't in the front room with the rest of the children's pictures.)

Bob: Yes, she is a pretty girl. (And she was.) How old is she now?

Mr. E: She's 20 now. She used to go to Church when we lived over on Webster Street. All my children did. But we didn't go to St. Thomas' at first. We used to go to St. John's in Roxbury. That's where we used to live. When we moved to Webster Street, the kids still wanted me to drive them back to St. John's: so I did.

Bob: You used to live in Roxbury? I suppose it was easier for the kids to go to a Church they were used to than to go where they didn't know anyone.

Mr. E: That's true. We had a nice Church at St. John's. We had gone there several years before we moved. We knew most of the people there. They were friendly people; you could talk to most anyone.

Bob: When did you start going to St. Thomas'?

Mr. E: We started going to St. Thomas' when winter came and it was too hard to drive back to Roxbury.

Bob: How did you find St. Thomas' Church compared to St. John's?

Mr. E: Well, I didn't go to St. Thomas' very long. The kids went. Bobby was quite active there, in fact I think he was confirmed there. (to Mrs. E.) Wasn't he Ma? (loudly) Wasn't Bobby confirmed at St. Thomas'?

Mrs. E: Yes, I think So.

Bob: But you never became very active at St. Thomas'.

Mr. E: No, I didn't seem to know anyone there, except for Mr. Broom. Is Mr. Broom still there?

Bob: I don't know any Mr. Broom.

Mr. E: No, I think Mr. Broom moved away. He was an awfully nice man, used to always talk to us.

Mrs. E: We liked Rector E. Rector E used to come over to our house often. Our daughter Loretta used to baby sit for Rector E's kids.

Bob: Then Loretta was fairly active too.

Mr. E: Oh yes. All our kids were active at one time. Up until the time that we moved over to Gilman St. I didn't like it on Webster St. The kids were awfully tough. It's not like it is here on Gilman St. We're not bothered much by kids here. Over there they were

always running around in gangs and getting into things. You couldn't trust them. We should go to Church more often. Sometimes the wife tells me Saturday night that she will go to Church on Sunday, but then Sunday she feels too tired and has to get the dinner, so she decides not to go. (to Mrs. E.) You should go to Church more often.

Mrs. E: Me? You too.

Mr. E: Yes, I know it. Loretta used to go to Church. She's been talking about getting Denise baptized lately. Her aunt wants to have her baptized in the Catholic Church, but Loretta said absolutely no, that she would be baptized in the Episcopal Church.

Bob: Has she talked to the Rector about this at all?

Mr. E: No. She doesn't know exactly how to go about this yet, but she has been thinking about it.

Bob: It's really not very hard. She could just get in touch with the Rector and he would be glad to talk with her and tell her the step to take for having the baby baptized.

Mr. E: Well I think she probably will have Denise baptized soon.

Bob: Has Loretta said why she wants Denise baptized?

Mr. E: Oh, we love our Church. Don't make any mistake about that. We love our Church very much. Loretta loves her Church too. If I wasn't so tired on Sundays we'd go more often.

Bob: What is it you do, Mr. E?

Mr. E: I work in a belt factory in Cambridge.

Bob: Industrial belts?

Mr. E: Industrial belts, conveyor belts, fan belts, that kind of thing. It's hard work, and dirty work. I had a better job...made the biggest mistake in my life.

Bob: How's that?

Mr. E: I used to work for Procter and Gamble. I was a soap maker. Did that for 24 years.

Bob: It sounds interesting. Does it take training to be a soap maker?

Mr. E: It was, it was good work, clean work. I trained for two years...it takes that long before you know exactly how long to boil the soap and how to mix the ingredients. (At this point we talked quite awhile about soap-making. He talked easily about this work, and it helped me to know him more intimately.) But I made a mistake when I left Procter and Gamble. In fact, I couldn't even watch their ads on television for a while.

Bob: You must have felt badly about leaving.

Mr. E: I did. But I had to make up my mind. The plant in Cambridge was closing down. They wanted me to go to Bal-de-more and so I went for a couple of weeks. But the wife and kids didn't want to move so I came back. Sure wish I had stayed. Then they offered me a job in New Jersey but the kids didn't want to move. Could have gone to Los Angeles too if I wanted. But instead I took my severance pay. Now I draw a small pension. They are good to you at Procter and Gamble. Their benefits are wonderful. I have a little stock and I could have had more, but I was young and never thought I would have any use for stock. Sure made a big mistake there.

Bob: What did you do after you left Procter and Gamble?

Mr. E: Oh, I got a job with Sylvania out on Route _____. That was a good job, it paid well and it was clean work... a federal job. The only trouble was the forty mile drive to get to work. The kids didn't want to move closer. Wish I had, that's the second biggest mistake I made. Funny thing, now the kids are all grown up and most of them left home. Now it's me and the wife who are stuck in Somerville, not them. At any rate, I left that job soon because someone offered me a job at the belt factory. I didn't really like the kind of work but it was closer to home. This work is much harder and dirtier. Also, the chances for advancement here are not good. If I had stayed with Sylvania I would probably be a foreman now. (During this conversation Mrs. E. went out and prepared coffee and cookies for us. Mr. E. and I retired to the kitchen where the three of us sat around the kitchen table.)

Bob: I wonder if I could recap some of the things we have been talking about. You said that you moved from Roxbury to Webster Street, Somerville.

Mr. E: That's right.

Bob: And that you continued going to St. John's Church in Roxbury for the first summer after you moved, but that you switched to St. Thomas' when the winter came. But you never felt completely at home at St. Thomas'. What do you think was the difference between St. John's and St. Thomas'?

Mr. E: Well to tell you the truth, I don't think I was ever accepted at St. Thomas'...you know, I'm a Porty...I don't think the people really wanted to have a Porty in the Church at St. Thomas'.

Bob: But this wasn't a problem at St. John's.

Mr. E: Oh, no. Over there there were whites and negroes and every one talked to each other and it didn't matter what color your skin was or what nationality you were. You know how it is, at St. Thomas we would go down stairs for coffee and just stand around, no one would ever talk to me...except Mr. Broom, he was a nice man.

Bob: I can imagine this would make you feel very awkward.

Mr. E: Yeh, it does. It makes you feel that there is something wrong with you that no one wants to come over and talk with you.

Bob: Well, with this background do you have any suggestions as to how a Church could help its new members, especially those with different nationalities and backgrounds, to feel more at home, and to enter into a fuller life in the Church?

Mr. E: Oh, I don't really know.

Bob: How about the traditional things - such as the men's club and the women's clubs? Do these things help?

Mr. E: Well they might, but you sort of like to be invited to join those things...and no one ever invited me.

Bob: You have a good point there. Did you find that the minister came up to you and introduced you to others, and in any way tried to make you feel at home?

Mr. E: Well, Mr. ___ was very nice to us...we liked him...and I suppose he tried to make us feel at home.

Bob: But he didn't see to it that you were introduced to other members and brought into the life of the parish.

Mr. E: No, I guess he didn't do that.

Bob: Do you think this would be helpful?

Mr. E: I suppose it would.

Bob: Do you have any other suggestions about how a minister could be more effective in his ministry?

Mr. E: No.

Bob: One more thing then. You spoke of Loretta a little while ago, and about the great hurt she must feel about having a baby out of wedlock. Do you remember whether Loretta was going to Church at this time or not?

Mr. E: Well I don't think she was going too often.

Bob: Then she had dropped her regular Church attendance prior to her pregnancy.

Mr. E: Yes, I believe so.

Bob: Has she been back since?

Mr. E: No, she hasn't been back since. But she keeps talking about going and having the baby baptized. She's a good girl, she doesn't drink or smoke or that sort of thing. Whenever she goes out, she goes out with us. We don't have to speak to her about this, she just doesn't want to go out anymore. She's going to be a good mother.

Bob: Well, I must be truthful with you folks, but it seems to me that a 20 year old girl who doesn't go out and doesn't want to is not as happy as a 20 year old girl should be. Most girls Loretta's age enjoy going out with their friends and enjoy dating.

Mr. E: Well, Loretta's got no interest in boys.

Bob: Yes I realize that, but I question if this is a good sign. It could be a sign that she is still hurting from having a baby out of wedlock. If she was hurt badly by the first experience, it is understandable that she would not want to have to face anything that would remind her of that experience again. I think you are probably doing the right thing not to push her into doing something that she does not want to do, but maybe it would be possible for us to help her get over her hurt at the Church.

Mr. E: How is that?

Bob: Well, as you may know, ministers deal with situations like this all the time, and knowing Rector W as I do I'm sure that he would be very understanding and help Loretta understand what it means to have a baby out of wedlock. He might also help her get over the hurt and therefore help Loretta take on a pattern of activities that would be more normal for a girl of Loretta's age. Does it seem to you that Loretta might be interested in talking with Rector W about this?

Mr. E: Well, I don't know. She might.

Bob: Maybe she could talk to Rector W before having the baby baptized.

Mr. E: How do you go about having the baby baptized?

Bob: Well in the first place you would call up Rector W and be completely honest with him. Tell him the child is $2\frac{1}{2}$ years old and born out of wedlock. He will understand and instruct you in the kind of baptism you desire.

Mr. E: Well, we'll mention this to her. She'll be glad to know.

Bob: Well, we'll also be glad to see her, and I'm sure that Rector W will be happy to see her at any time. It's getting late and I really must be running along now.

Mr. E: What's your hurry. You don't have to go now.

Bob: Thank you very much, but I must go. I have appreciated your hospitality. And I thank you Mrs. E. for the coffee and cookies. They were very good.

Mrs. E: You're very welcome. (As I was leaving, we went through a bedroom and I was shown a picture of the youngest boy Billy)

Mr. E: This is a picture of our youngest boy Billy...he's eighteen. I don't know what is going to become of that boy. He's always out running around. He has long hair and dresses in tight clothes...just like the other boys who hang around the streets. Oh he's a good boy, don't get me wrong. He's never been in trouble with the police or anything like that. But I just wish he would stay home a little more.

Bob: He's eighteen. Is he out of school?

Mr. E: He quit school a long time ago. He doesn't have a job now and so he just hangs around the streets. I guess a lot of boys are doing that now, but it worries me a little bit.

Bob: I can understand your concern about Billy.

Mr. E: Say, why don't you look up my oldest son, Bobby. He lives over in Somerville by the Church. They would be glad to see you.

Bob: I'd be happy to. Do you have their address. (They gave me Bobby's address) Goodbye Mr. and Mrs. E. I certainly enjoyed this evening.

Mr. E: Oh drop by any time. We're always home. Don't worry about finding us here. Drop by any time.

Bob: Thank you very much. Good-bye now.

Additional Notes:

At one point in the conversation Mr. E. pointed out that all of the boys have a speech problem. He couldn't explain exactly what it was and I could not determine whether it was physical or emotional. Mr. E was confused why it affected all the boys while the two girls were unaffected. The girls were born 2nd and 4th.

CASE STUDY F

Age:

Occupation: Mr. F. is a truck driver "when he works".
Mrs. F. is employed full time as a secretary to
a medical doctor in Somerville.

Setting Up Interview:

Letter sent February 2, 1966. Called on phone February 9th. Interview set for Saturday, February 19th at 8:00 o'clock. Card sent confirming date. Talked to Mr. F. over phone in setting up interview. Seemed willing to see me although he himself had not seen my letter. His wife works odd hours and about four or five nights a week. Mentioned that Saturday evening was the best time to find both he and wife at home.

Children: Mr. F. had two daughters by a previous marriage.
There is one son by this marriage, Edmund, 20, who
is recently married.

Previous Knowledge about Subjects:

This couple is unknown to the Rector of the parish. The parish records contain no information as to their respective religious affinities (in the interview I found Mr. F. is R.C. while Mrs. F. is a Presbyterian. Mrs. F. merely used to attend St. Thomas' with her son). I had heard about this family, however, from another family of the parish who live nearby and who have a son of the same age as Edmund, Jr. I was told that Mrs. F. stopped going to St. Thomas parish after an argument with the Rector, Rector E. Her son was in Confirmation class at the time and one day Mrs. F. told Edmund Jr. that he would not be Confirmed. The parishioner thought the reason to be the argument between Mrs. F. and Rector E. Edmund, Jr. was Confirmed the following year, however. After his Confirmation, Edmund, Jr. stopped going to Church.

Background to this Interview:

When I called at the F. home on February 19th, I found no one at home. There was no note to explain why they were not at home and they had not called me previously to cancel the appointment. I called the M's a few days later. Mr. F. answered the phone and explained that I had made the appointment with his son. His son and wife together with Mr. and Mrs. F. had decided early that morning to go to the Cape for the weekend. They tried to call me but got no answer. (I was not at home that morning). Mr. F. promised to tell Edmund, Jr. that I had called and said that Edmund, Jr. would likely call me back. Since no call did come, I went to the home without a

call in advance on Monday evening, March 14th, about 8:45 p.m. Mr. F. was alone in their second floor apartment of a six family dwelling. He readily invited me in when I announced myself. He said his wife was working but should be home any minute. His son and wife had moved into their own apartment in Somerville.

The F. apartment is located in a congested but fairly clean section of Somerville. The apartment itself is newly furnished and decorated. Everything in it is tastefully done and shows a great deal of sensitivity for colors and styles. The main living room and the kitchen are decorated in materials that look like wood. It is well done. There is a large den which is decorated in deep colors and several potted plants. There is an electric organ in the den. Altogether the impression is given of a couple with taste and interest unusual for the Somerville community.

The Interview:

Bob: Good evening, I'm Bob Wills, the seminarian at St. Thomas Church.

Mr. F: Oh, come in. My wife isn't home right now but should get out of work any time now.

Bob: Thank you. (I walked in and took off my coat. Since Mr. F. did not offer to take it, I laid it on the couch.) You have a very comfortable apartment here.

Mr. F: Thank you. My wife chose the decorations.

Bob: She has good taste.

Mr. F: She should be home soon. Let me give her a call. (I said that wasn't necessary but Mr. F. called anyway. He told Mrs. F. the minister came to see her. Mrs. F. said she was about to leave.) (We spent most of the time waiting talking about the dog. Mr. F. is a big man with a loud voice. When he talks to you he seems almost to be acting out a fun loving, big talk, hard living role. It was difficult to really feel I knew the real person behind the external personality.

Bob: What do you do for a living, Mr. F?

Mr. F: I'm a truck driver when I work. This mutt likes to play all the time. (This was typical of our conversation. I felt I knew the dog better than I knew Mr. F. At the same time, he had a lot of charm. You had to like him.) Here comes my wife.

Bob: How do you do, Mrs. F. I'm Bob Wills.

Mrs. F: I'm glad to meet you. (Mrs. F. is an extremely handsome woman probably in her early forties. She has beautiful dark hair and lovely features. She works as a secretary to a medical doctor in Somerville. She is very soft spoken, almost to the point of being shy.) (While trying to establish rapport, the television was going and the telephone rang. Mr. F. talked loudly over the phone. Mrs. F. asked him to turn the T.V. off. He did. Mr. F. talked so loudly on the phone that we had to move to the kitchen "for coffee". Mr. F., I think, got the hint and hung up. He joined us in the kitchen.)

Mr. F: Boy, the number of calls I get. You'd think this place was a bookie joint.

Mrs. F: I hope this cake is alright. I made a mistake in the directions.

Bob: It tastes very good to me. I believe you told me over the phone at one time that your son lives with you. Am I right about this?

Mr. F: He just moved out last week.

Bob: Is that right? He is married, isn't he?

Mrs. F: Yes. He was married in August. They lived here for a little while until they could get out on their own.

Bob: How old is he?

Mrs. F: Eddie is 20. Maybe you would like to go over and see him.

Bob: Why certainly. Do you have his address. (She gave it to me.)

Mrs. F: Eddie goes to Church with his wife once in a while, I think. I guess it is the congregational Church on _____ Avenue. I don't really know how much he goes. He used to go to Church. The two of us would go every Sunday to St. Thomas'. I'm not really an Episcopalian, I'm a Presbyterian. But when we moved here St. Thomas' was close so we went there.

Bob: Who was the rector when you started going to St. Thomas'?

Mrs. F: Let's see. I believe his name was Rector E.

Mr. F: Yes. That was it. He was a fine man. Wasn't he Pat?

Mrs. F: Yes, we like him.

Bob: Did you all go to St. Thomas'?

Mrs. F: No. Ed is a Catholic. Just Eddy and I went.

Bob: And I assume you were not confirmed.

Mrs. F: No. I did not get confirmed. I never go into many Church activities?

Bob: Was there any reason why you preferred not to get into parish activities?

Mrs. F: Oh I don't know. We go away a lot and I didn't want to get tied down. I don't know. Eddy never got into the youth groups either. But Eddy was confirmed at St. Thomas'.

Bob: So you attended St. Thomas' worship services, but you were really not otherwise involved in the life of the parish.

Mrs. F: Yes. That's right. (About this time the door bell rang and Mr. F. answered it. It was a man who wanted to talk to Mr. F. about some tickets. Mrs. F. explained to me that they were selling tickets for some club they belong to.)

Mrs. F: You know. I had the hardest time with Eddy going to Church when he was about fifteen. He just wouldn't go. I didn't think I should force him.

Bob: When Eddy began to rebel against going to Church, did you continue to go without him?

Mrs. F: No.

Bob: What did you make of this rebellion against going to Church?

Mrs. F: Well, I think it probably had something to do with the arguments between my husband and myself.

Bob: How is that?

Mrs. F: Well I don't know. I just think this had something to do with it.

Bob: What were these arguments about?

Mrs. F: Oh, about anything. You know, there are always some arguments between husbands and wives.

Bob: Did you argue over religion?

Mrs. F: No. Well not any more than over other things.

Bob: You said your husband wouldn't go to Church with you. Did he attend anywhere?

Mrs. F: No. He never goes to Church much at all anymore. He is supposed to go to the Portuguese Church down on _____ Street. But he never goes.

Bob: How did you feel about going to Church without your husband.

Mrs. F: Oh I don't know. He can do what he wants to do. It's just one of those things we couldn't agree on. Best to leave it alone.

Bob: Do you feel that your husband's rebellion against Church had anything to do with Eddy's rebellion against Church?

Mrs. F: I suppose it would. But how?

Bob: Well, young boys tend to identify with their fathers. They like to do what their fathers do, and they like to imitate their fathers. For Eddy Church was probably seen as something for children. To be grown up means you do not go to Church. This is what father does. As a teenager, he began to feel grownup, as he should, and so he wanted to do grownup things. Staying home from Church was one of these grownup things for Eddy.

Mrs. F: I suppose you're right. I had not thought of it this way. (About this time Mr. F. came back into the kitchen. He began playing with the dog and had the dog perform some tricks. I soon had to go and said goodbye.)

CASE STUDY G

Age: 55-60

Occupation: John is an MTA driver, Marian does not work,
Virginia is a secretary

Children: two girls, youngest is Virginia, 22

Setting Up Interview:

Letter sent February 2, 1966. Called on phone February 9th. Interview set for Tuesday, February 15th. Card sent confirming date. No problem setting up interview. Seemed willing to see me.

Verbatim:

I arrived at 3 Rose Street about 7:50 for an 8:00 o'clock appointment. This is a stately old home on the corner of Rose and Washington Streets. It is a three family dwelling, but well kept up and nicely furnished, both inside and out. I rang the bell to the G. apartment and Mrs. G. answered the door.

Bob: Good evening, I'm Bob Wills.

Mrs. G: Oh yes, come in.

I followed Mrs. G. into her apartment. She introduced me to her youngest daughter, Virginia, who was at a desk in an adjacent room. Virginia half turned toward me but it was not much of an introduction. I was left standing in the middle of the floor holding my coat. Mrs. G. did not offer to take my coat, nor did she offer me a chair. The television was on, but she turned it off immediately.

Bob: Is there somewhere I can hang my coat?

Mrs. G: I'll take it. (She left the room)

Bob: (To Virginia) Have I not met you at St. Thomas', Virginia?

Virginia: Yes, last year. (Actually it was two years ago. There was a young adults group to which Virginia belonged. The group was fairly successful but was not continued the next year. Virginia is a heavy set girl of about 21. She is not particularly attractive although she is neat. Mrs. G. is about 55-60 and rather thin. She did not look particularly healthy. She was well dressed, spoke clearly and with good diction. She reminded me of many middle class persons I have known in the past. At first she

was cold and reserved with me, but she warmed up during the interview. I grew to like her.) The apartment was nicely furnished. The walls were papered and clean. The furniture was in good condition and the arrangement of the apartment showed good taste. Mrs. G. came into the room and merely stood, saying nothing. I decided to sit down, although no one had offered me a chair yet. Mrs. G. sat after I did.

Bob: I was just saying that I had met your daughter when she belonged to the young adults group at St. Thomas'.

Mrs. G: Yes, she enjoyed that group. Wonder why it broke up.

Bob: I'm not sure.

Mrs. G: Those kids sure had fun that year. I remember the spaghetti dinner they put on. I didn't think they would know how to cook for so many, but they made out. Had a lot of fun doing it. (About this point, Virginia comes in and joins us.) (We talked quite a bit about that group and the people who were in it.)

Mrs. G: Do you have something to do with St. Thomas'?

Bob: Yes, I'm the seminarian there.

Mrs. G: But you're a student, also?

Bob: Yes, I'm a student at the Episcopal Theological School in Cambridge. I am in charge of the youth group at St. Thomas'.

Mrs. G: Well, Virginia sure enjoyed the Young Adults group. I was responsible for bringing her up to go to Church. Didn't do a very good job. (she laughs) I seldom went myself. My husband's a Catholic you know. He never goes to Church either. Virginia used to go to Church but she's gotten out of the habit lately.

Bob: (to Virginia) It was actually about the time that the Young Adults group folded that you stopped going to Church, wasn't it Ginny?

Vir: Well, it just never got going again in the Fall of last year. I guess I really haven't gone to Church much since then.

Bob: What happened to the group?

Vir: Oh, I don't know. Carol moved away. She's engaged now you know.

Bob: Yes, I heard from the Andersons.

Vir: Yes, she met Tom at Barbara's wedding.

Bob: So it just seemed that some moved away, and some got married, and soon the old gang was broken up.

Vir: That's the way I see it. Have you seen Ralph, lately? He was the tall, strange acting kid in our group?

Bob: No. I have only seen him once or twice in the last two years - and not to speak to.

Vir: He was a strange kid. His parents treated him like a child. Do you know that he used to bring his pay-check home and give it to his mother?

Bob: That's funny. I've noticed that many of the parents in Somerville who care about their children are over protective. They just won't let them grow up.

Mrs. G: Do the Smiths go to St. Thomas' any more?

Bob: I have never seen Mr. and Mrs. Smith at Church. Russ comes by every once in awhile. Actually, he had been at the early service quite a few times this year.

Mrs. G: I'll bet you never see his wife.

Bob: No. I understand she is a Roman Catholic.

Mrs. G: I'll say. ~~There's~~ another case. They almost didn't get married. It was pretty ugly for awhile.

Bob: Neither one wanted to change?

Mrs. G: Oh they never do. I don't know what the Catholics tell their people, but you can't get them to change. They're hard headed.

Bob: It seems to me that Russ was just as firmly set on his way.

Mrs. G: You have to be when you deal with them. (pause) Mrs. Smith is just getting over her accident.

Bob: Is that right? I remember hearing from Russ that his parents had a bad accident - last winter I think.

Mrs. G: Christmas eve it was. He wasn't hurt too bad, but she really was broken up. I was in the hospital about the same time.

Bob: Is that right.

Mrs. G: Yes. I almost died.

Bob: What was the problem?

Mrs. G: Tell me. Do they have protestant chaplains at Central Hospital?

Bob: I don't know. It is such a small hospital that I would be surprised if they did.

Mrs. G: I wanted to see a protestant minister so badly. Do you know that in the several weeks I spent in the hospital, I didn't see one protestant minister.

Bob: That is surprising to me.

Mrs. G: Who is supposed to do that anyway? The Catholic priest came by several times. I was afraid he was trying to convert me. I wanted to see a protestant minister so badly.

Bob: Usually your parish priest will come around and see the members of his parish who are in the hospital. In the larger hospitals, protestant chaplains who work strictly at the hospital also call regularly on the patients.

Mrs. G: Well no one called on me.

Bob: That must have angered you quite a bit.

Mrs. G: You're darn right it did. Not one visit.

Bob: It means a lot to a patient when the minister calls, doesn't it?

Mrs. G: It sure does. At least you feel that you are remembered. Oh, he doesn't have to spend much time. If he would just come around once in awhile. It really does mean a lot to a person.

Bob: Why is that?

Mrs. G: Oh...I don't know...You just feel remembered, that's all. I know it from two ends; I was a nurse for many years.

Bob: That's wonderful. My mother is a nurse also and so I know from her how lonely patients become in hospitals.

Mrs. G: Where did she train?

Bob: In Harper Hospital in Detroit.

Mrs. G: I trained at _____ Hospital in Massachusetts. I came here from Nova Scotia.

Bob: There are many people in Somerville from the Maritime provinces in Canada.

Mrs. G: Oh yes. Somerville is full of people who have moved down from Canada. My husband's grandparents came from Canada.

(The conversation went on about relatives and Somerville. It was about 8:45 and I wanted to sum some of the things up which we had been talking about. I tried to put the conversation about the Church in a positive framework where possible.)

Bob: We were saying a short time ago that when you were sick last year, it would have meant a lot to you to have been visited by the minister. Is this, in your opinion, one of the ways that St. Thomas' could increase the effectiveness of its ministry?

Mrs. G: It certainly is. I'm still burned up to think Rector W didn't bother to call.

Bob: Did he know you were in the hospital?

Mrs. G: Well I think so. Didn't you say that you told him, Ginny?

Vir: I think I filled out one of those cards they leave in the pews. Let's see...yes, I'm sure I did.

Bob: But you didn't talk to him?

Vir: No.

Bob: What if someone else from the Church, say a couple of the ladies, were to call on you when you are sick? Would this be appreciated?

Mrs. G: It sure would. People enjoy having someone from the Church call on them. I thought the women's group used to do that.

Bob: Not that I know of - but they may have in the past. You think, then, that this is one way that the Church could help others?

Mrs. G: Yes I do.

Bob: Are there other ways?

Mrs. G: (pause) Well...I can't think right now.

Vir: Just through the youth group and young adults group and things like that.

Bob: Then certain groups also can mean a lot to people. What would you think would happen if the Church set up some groups for young couples about to be married, or young parents trying to raise their children, or possibly even a group for people with marital problems or other problems. Let me explain what I mean. Say there were three or four young couples in the parish who were either about to be married or just married. If these couples came together with the rector for say five or six weeks to talk about the problems and joys of married life, and what it means to have a Christian marriage, do you think this would be a good thing.

Mrs. G: It could be, if they would come.

Vir: I suppose.

Bob: Since I will graduate this June and soon have a full time ministry, I would be interested in any thoughts or suggestions you might have about what makes an effective minister.

Mrs. G: Well, all I can think of is for heaven sakes get around and see your people. Do you know that the last minister to set foot in this house was Rector B? He was minister we had before Rector W and Rector E.

Bob: You sound like you liked Rector B.

Mrs. G: Oh, I did. He was a young man like yourself. He was the first full time minister at St. Thomas' that I knew. He got married while at St. Thomas'. Are you married?

Bob: Not yet.

Mrs. G: Well, (with a chuckle) you ought to be.

Bob: I agree. I do believe in that sort of thing. Guess the right girl hasn't come along yet.

Mrs. G: Rector B. was a lot like you. I remember one day he came here and I was baking cookies. I told him that if he wanted to see me he would have to come in the kitchen, so he did. He didn't care, just a real nice guy.

Bob: Then an effective minister is one who can make himself at home wherever he is, and who cares enough about his people to come and see them, especially when they are sick.

Mrs. G: That's the way I see it.

Bob: Would you add anything to that Ginny?

Vir: No.

Bob: Well, it is getting late now and I must go. First, however, I am going to ask you to help me with a study I am doing. (I explained about the questionnaire. Left two questionnaires for Mrs. G. and Ginny. Mrs. G. and Ginny said they would fill them out.) Another thought occurs to me. I have been thinking about getting a group of people like yourself together, people who have not gone to Church regularly, for four or five meetings in Lent. We would be discussing something about what the Church is for and what it means to us. If I actually do decide to form such a group, would either of you be interested?

Mrs. G: Probably not.

Vir: I can't say. It depends how I feel at the time.

Bob: That's fine. I'll give you a call if I do decide to form the group, and if you feel like coming and seeing what it is all about, you can tell me then. Thank you very much for having me over tonight.

Mrs. G: You're very welcome.

(As I stood up to leave:)

Mrs. G: You know, I never talk about religion with my husband.

Bob: Why is that?

Mrs. G: It saves argument.

Bob: You mean to say that when you got married you decided to remain Episcopalian and he decided to remain Roman Catholic and you have never discussed the issue since?

Mrs. G: That's right. He said I could bring up the children in my religion since it would be my responsibility, I haven't done a very good job, and that was it. We never argue about it.

Bob: You never even talk about it?

Mrs. G: That's right.

Bob: I find that an interesting solution. I must go now.
Thank you again for having me over.

Mrs. G: You're welcome.

CASE STUDY H

Age: Mid thirties

Occupation: Mr. H. is a printer. Mrs. H. is an IBM operator.

Children: Deborah 12

Setting Up Interview:

Letter sent February 2, 1966. Called on phone February 14th. Talked with Mrs. H. Mrs. H. told me that both she and her husband work and that it would be almost impossible to see them at the same time. I suggested that I see her some afternoon. She said that she would talk to her husband and see if they could arrange a time when they would both be at home. I said that would be fine with me. Mrs. H. promised to call me when she had a date set. By the 22nd of February, I had still not received a call. Therefore, I called Mrs. H. back and suggested an afternoon appointment. She agreed this was only time possible. An interview was set for 3:00 p.m., Thursday afternoon, February 24th.

Background:

The H's apartment is in a two family dwelling in a fairly well kept neighborhood. The home was decorated tastefully. Mrs. H. seemed surprised to see me when I arrived at the home, but quickly remembered I had called two days earlier. She showed me into the living room and then excused herself momentarily to (I believe) comb her hair. I put my coat on the couch where it stayed throughout the interview. This interview lasted about sixty-five minutes. Mrs. H. was wearing slacks and a blouse which hung outside. There were several birthday cards on the television set.

The Interview:

Bob: Mrs. H.? I'm Bob Wills, the seminarian at St. Thomas'.

Mrs. H. Oh, why of course. Come on in. (I was shown to living room)

Bob: It looks like someone had a birthday.

Mrs. H. Yes. My daughter, Debbie, did. (Just then Debbie came in to see who came in) Debbie, I want you to meet Mr. Wills from St. Thomas Church.

Debbie: Hello.

Bob: Hello Debbie. How are you today?

Debbie: Fine. (Then she left.)

Bob: How old is Debbie now?

Mrs. H: She was twelve the other day.

Bob: My, she is a big girl for twelve. Just another year and she becomes a teenager.

Mrs. H: Yes, I know it. It kind of scares me.

Bob: It scares most parents. But the teenage years are a lot of fun...for the teenager at least. Sometimes I think the parents find them a little harder.

Mrs. H: I know. I enjoyed my teenage years. But you hear so much about teenagers these days, you never know. (At this time I found it hard to keep the conversation going. Mrs. H. did not really seem to have her mind on what she was saying. She was being courteous, but her mind was in the distance. She seemed tired.)

Bob: You were telling me over the phone that you work nights.

Mrs. H: Yes that's right.

Bob: It must make a long day for you.

Mrs. H: Well I try to sleep in the morning a little bit. I'm lucky this way because I can sleep well during the day. Some people can't you know. But you're right. It does make a long day. I hope I don't have to do this much longer.

Bob: I know a little about this kind of situation. My mother was a nurse when I was a child and worked part of the time nights and part of the time three to eleven in the evening.

Mrs. H: I know. I've worked most of those shifts myself. Right now I work from eleven to seven. It's hard.

Bob: Where is it that you work?

Mrs. H: Well I work at _____ bank. I'm an IBM operator. I work with about 18 girls.

Bob: What does your husband do?

Mrs. H: My husband is a printer.

Bob: Working on a newspaper?

Mrs. H: No he works for _____ Company in Boston. He used to work at _____ in Cambridge, but he wasn't getting anywhere with them. He likes this new company much better. He was getting in a rut, you know, and finally he heard that the company was losing ground and were about to shut down and so he resigned there after sixteen years and went to work for this other company.

Bob: I can remember back in my own family situation that having both parents working often upsets the daily routine, especially when one is working days and the other nights. Dad used to hate to get the evening meal, I remember.

Mrs. H: Yes, that is a problem. And, of course, we don't see each other as much as we would like to. It always seems as if one of us is either coming or going at all times. (Mrs. H. was now more engaged in the conversation.) About the only time we really have any time together is over the weekend. He doesn't get home at night until about seven o'clock and that's about the time I go to work. So, it's hard to adjust to this, but we've made out so far. I hope we don't have to do it too much longer. Maybe another couple of years.

Bob: You were also telling me over the phone that you are now going to St. James' Church in Cambridge.

Mrs. H: Yes. Well my daughter didn't like it at St. Thomas', she said she wasn't getting anything out of the Sunday School and so she wanted to go to another Church. So I thought that it was better to let her go where she wanted to rather than force her to do something she was rebelling against. But she doesn't like to go to Church alone. When she is in Sunday School she likes to know that I am in Church, so I go with her. Oh, I don't go all the time, but I try to go often. Actually, I always feel guilty when I don't go. That is the least I can do - to give up a couple of hours on Sunday morning to get ready and go to Church.

Bob: Well, I can understand this very well. I think you have probably thought this through very carefully.

Mrs. H: You know the thing that bothers me though is the fact that my husband refuses to go. I can't understand him sometimes. It worries me. He gets up and takes Debbie and me to Church so it isn't that he wants to sleep in.

Bob: Have you talked much to him about this?

Mrs. H: Well no. I mean...sometimes I say something and he always has some wise remark. Sometimes I worry about the things he says.

Bob: Could you tell me the sort of thing he might say?

Mrs. H: Well, it's funny. Like I might ask him why he doesn't go to Church and he will say that only hypocrites go to Church. What do you think of that?

Bob: I have heard this comment many times myself. Sometimes a person just says it to cover up other reasons, but sometimes people have good reason to think this way.

Mrs. H: You know what I've always thought. I think this whole thing started when Rector E was the minister at St. Thomas'.

Bob: How is that?

Mrs. H: Well, Rector E. and Jack had an argument. It was a silly sort of a thing. They argued over some little thing that Rector E wanted Jack to make for the Church. Jack was always making things for the Church. Well, at any rate, Jack told Rector E that he was too busy. Well, an argument started from there and before it was over, Rector E. told Jack that he wasn't a Christian if he wouldn't do what Rector E. asked.

Bob: Wow. That must have started words flying.

Mrs. H: Well, I guess it did. And you know, Jack has never gone to Church since then. I take that back, he went once after that.

Bob: Do you remember anything about that occasion?

Mrs. H: I sure do. He went on a bet with his brother.

Bob: Not the most sincere of reasons, I would say.

Mrs. H: Well that's what bothers me. He doesn't seem to have any respect for the Church anymore. It's just a big joke with him.

Bob: I can understand your concern, Mrs. H. Jack must have been hurt pretty badly when Rector E said he wasn't a Christian.

Mrs. H: Well he was sure mad. But you know. Rector E seemed to make a lot of people mad. My brother George didn't like Rector E either and George is one of the quietest most loving persons you could ever meet. (George is

presently a vestryman at St. Thomas'. He is a very fine person and mature Christian). Membership went down a lot during the time Rector E was the minister. It is really too bad because Rector B had built it up so nicely. Under Rector E. it was a different kind of a Church. There was a lot of bickering and everyone seemed edgy all the time. That is when my husband and many others left St. Thomas'. In fact, my sister and her husband used to go to St. Thomas' but they left at this time and went to St. James.

Bob: Did your husband ever talk about joining another Church at this time, like your sister and her husband?

Mrs. H: No, he just plain gave up. Of course, for me there is no other Church anyway. St. James Church is closer to us, but it is a cold Church. I would much rather go back to St. Thomas' if only Debbie would go.

Bob: I'm confused as to why your husband would give up his Church association completely just because he could not get along with a particular minister. To me it sounds like judgment on the Church. What I mean is that to me it sounds like your husband's idea of the Church went little beyond that of a social club. When he decided that he didn't like the company, he left the organization altogether. If this is all the Church means to people, then the Church isn't proclaiming its message very well.

Mrs. H: What you say makes a lot of sense to me. I wish you could talk to Jack. You could talk on his level. He would pay attention to you.

Bob: I would like very much to meet him some time. I will try to come around some time when he is at home. I have certainly enjoyed our visit, Mrs. H. (I ask her to fill out a questionnaire. She said she would be glad to). Goodbye now.

CASE STUDY J

Age: Forties

Occupation: Mr. J. works full time in industry. He is also a partner in a corner grocery store. Mr. and Mrs. J. work three hour shifts every day in store.

Children: Richard L. Jr. - about 14 and Deborah - 11

Setting Up Interview:

Letter sent February 2, 1966. Called on phone February 9th. Talked to Mrs. J. but was told it would be hard to see both Mr. J. and Mrs. J. together as the store they own keeps one away from home most of time. I suggested that I see just one, but she put me off by saying she would talk to husband and call me back. She did not call back so I called again a couple of weeks later. She had not yet talked to husband but promised to do so. Still no call a week later, so I called again and tried to set a date. Again Mrs. J. insisted that I wait until she could find a time that was convenient. No call, so on March 16th at 8:00 p.m. I called at the home without previous notice.

Background:

This is a fairly pleasant neighborhood and the J's live in a one family home. The house is small. The grocery store in which the J's have a partnership is located close to the house. I went first to the store where I met Mr. J., a very pleasant man who encouraged me to go to the house and visit with his wife. Mrs. J. answered the door and invited me in immediately. She was painting a back room when I called. We sat and talked in the kitchen. One of the J. children, Deborah, is blind and severely mentally retarded. I did not know this fact before visiting the home. In fact, I knew only of the son since the Church records do not list Deborah. IN this visit, I was told that the rector, Rector E, encouraged the J's to institutionalize Deborah. This raised the question of whether or not the rector accepted this girl as a part of the J. family. Is the absence of her name on the Church records significant? There is no record of Deborah's baptism at St. Thomas'. Was she baptized?

The Interview:

Bob: Good evening. I'm Bob Wills, the seminarian at St. Thomas Church.

Mrs. J: Oh yes. Do come in. I was just cleaning out my paint brushes. We are painting the back room.

Bob: Please do not let me interrupt you if you are at a point where it would be difficult to stop.

Mrs. J: Oh no. It will wait. (We sat in the kitchen.)

Mrs. J: It was nice of you to come. My husband is at the store.

Bob: I know. I stopped in the store and introduced myself before I came here. The store must keep you folks busy.

Mrs. J: Oh yes. It certainly does.

Bob: Do I understand that either you or your husband are at the store at all times?

Mrs. J: Well not exactly. My husband works full time at another job during the day. You see, we are in partnership with Dick's cousin. The cousin runs the store during the day. I work from three in the afternoon until six, and Dick works from six to nine. That leaves part of the evening to be together.

Bob: Well that is a little better than I had imagined. It still cuts into your social life, however.

Mrs. J: Yes it does. But we've only had the store for about a year. Even at that we never were able to have much social life.

Bob: Oh, how is that?

Mrs. J: Well, you see, we have a daughter who is blind from birth. (From here I will only summarize the story. The J's daughter, Deborah, was born blind. They first sought help from the Division of the Blind, a state agency. The Division of the Blind saw the child and immediately classified her as blind and mentally retarded. Mrs. J. feels this classification was arrived at without sufficient testing and consideration. She was told by the Division that the child would never walk or talk or care for herself. They recommended putting her in the state institution for mentally retarded persons. The J's visited the institution and were appalled at the inadequate care and treatment of the patients. The J's talked it over among themselves and decided that they would rather attempt to bring the child up themselves. They knew however, that this would require special teachers and training both for Deborah and for themselves. They sought help again from the Division of

the Blind. But the Division totally rejected them because they were not willing to put the child in the state institution. The Division refused them information about where to get help and refused to give them the names of other parents in the same situation. The J's found that the classification of "mentally retarded" given by the Division went against them when they sought help from other agencies. They soon learned that there was no agency in this state set up to handle children who needed the care that Deborah needed. The private institutions in the area demand that the child at least be able to walk and care for herself. The J's need someone to help Deborah learn to do these things. They began to search out other people with this same problem. Several families were found and began to meet together. Finally they decided to go to the state and ask for help. But the parents were turned away from every door they knocked on. One high State official told these parents that they were "too involved with the situation to be objective." Each agency of the state tried to pass the responsibility on. Finally the state told them that this problem had to be handled on the local level. Of course, the local government was not set up to handle such special problems as this. In the meantime the J's found a teacher who began to work with Deborah at about the age six. This teacher does not accept pay for her work. She does this work in the evenings and works at a regular job to earn a living. The teacher wanted to work for the state but was fired when she protested the state's treatment of patients and families. Deborah has now learned to walk a little. She is beginning to learn to eat, and has recently begun to take an interest in music. She still does not talk. Deborah is, of course, retarded now; but the J's are furious that the first six years of Deborah's life were "wasted" because there was no agency to help them or Deborah and no one would give them information as to where they could receive help.

Bob: Mrs. J. I am thoroughly amazed at your story and with you, incensed. Tell me, was your doctor unable to give you any information?

Mrs. J. He sent us to the Division of the Blind. That was all.

Bob: In your search for help, did you run across any Church organizations that could give you some help or information?

Mrs. J: No.

Bob: Tell me. Did you seek help from a clergyman?

Mrs. J: Well, we talked to Rector E. about it, but he agreed with the Division of the Blind that we should not keep the child and should put her in the institution. So, we felt there was no use talking to him.

Bob: Then Rector E. was nothing more than another organ of the state in this problem as far as you were concerned.

Mrs. J: That's right.

Bob: I can understand how you must have felt. I'm ashamed of the Church right now. To me this is judgment upon us.

Mrs. J: Would you like to see Debbie?

Bob: Yes I would. (We went into the living room where Deborah was listening to records. Deborah clung to her mother. She seemed to me to be physically retarded in development. Her eyes were sunken in her face, and she walked with a strange movement. It was a sad sight.) I must go now. Thank you so much for your story. I enjoyed our visit.

CASE STUDY K

Age: Mr. K is 22; Mrs. K. is 20.

Children: Sharon 3 years and Karen $1\frac{1}{2}$ years.

Occupation: Mr. K. assembles sashes for a sash and door company. Mrs. K. does not work.

Setting Up Interview:

The K. family was known to me only through information that came from my visit with the E. family, Robert's parents. They gave me the K's address and telephone number. I called the K's a half hour before I visited the home. There was no attempt to explain why I was visiting the home. I merely said I would like to come and would they be at home. I did say that I received their name and phone number from the E's. This interview took place Tuesday, March 15, 1966.

Background:

Berkshire Street is in South Cambridge just over the Somerville line. The neighborhood is fairly clean and the house fairly well kept up. Most of the houses on Berkshire Street are six family dwellings and placed very close to each other giving a congested appearance. The K. apartment is newly redecorated and furnished. Mr. K. and his family did all of the work themselves. The apartment shows a lot of taste and care. When I called on the phone, Mrs. K., who answered, protested mildly that her apartment was torn up for redecorating. Actually, only the kitchen was at all torn up. Surprisingly, the K's seemed to take better care of their apartment than of themselves. Mr. K's clothes were dirty, and Mrs. K. was wearing a skirt and blouse, both of which were too small for her. Television was playing when I arrived, but it was turned off immediately. I was greeted very warmly. Mr. K. took my coat and offered me a chair.

The Interview:

Bob: Good evening. I'm Bob Wills.

Mr. K: (with a pronounced speech defect) Come in.

Mrs. K: (She has recently had all her teeth out and speaks strangely) How are you?

Bob: I am fine, thank you. (We went into the front room where Mr. K. took my coat.) Your apartment is very nice. I like the way you have it furnished.

Mr. K: Thank you. We did it ourselves. My father and brother-in-law helped. (He showed me a couple of rooms. They were tastefully decorated) Larry, that's my wife's brother, did the back bedroom by himself.

Mrs. K: He is a good boy. He does anything you ask him to. He helps my mother out all the time.

Mr. K: That's right. Her other brothers won't do anything like that. They just want to hang around. Just like my youngest brother, just hang around. My father kicked him out of the house.

Bob: Oh, was that a recent happening?

Mr. K: Just last week. I always helped out at home. I used to work hard.

Bob: What do you do now, Mr. K.?

Mr. K: I make aluminum windows.

Bob: That's interesting. I used to work for a sash and door company once. Do you like the work?

Mr. K: Yes I do, very much. Only once was I in trouble. I got mad at my father. Then I quit my job, but the next day I called up and asked for it back. They said to come in.

Bob: I'm not sure that I understand why you quit.

Mr. K: (At this point Mr. K. went into a long story that I will only summarize here. It seems that when he was sixteen one of his friends hypnotized him. He claims to have no recollection of this event, but believes it happened because his sister and father both claim it did. Since that time he has been subject to strange fits. Some kind of feeling comes over him, beginning in the stomach and finally reaching the head. He feels nervous and hostile. All he wants to do is fight someone, and anyone around is likely to be attacked. He claims that he is terrified that some day he will kill someone. The fit lasts about an hour, after that he can remember nothing that has gone on during that time. His wife mentioned that these fits scare her. He once saw a psychiatrist at Massachusetts General who put him in the hospital. But he was put on a ward at the hospital and when a couple of ladies came up and talked to him, Mr. K. called his father to take him home. He has not seen a doctor

since. Mr. K. says these fits used to come on him almost once a day before he was married. Since he has been married (three years) he has only had four fits. My impression upon questioning Mr. K. was that these fits are certainly psychological in nature and represent his way of handling stress and tension. Apparently his father and grand-father (who used to live with them) were very demanding people. Mr. K. is likely not too bright or at least was unable to handle their demands. He agreed that married life has been less stressful for him and probably has something to do with the fact that he has had only four fits in the last three years. He said that he had to get married because he got his wife pregnant. I do not know what he meant by "had to get married" but I did not really suspect duress.) (Coffee was served)

Bob: Were you married at St. Thomas'?

Mr. K: Yes, we were married by Rector W. He's nice.

Mrs. K: We were going to be married in the Catholic Church but they wouldn't do it.

Bob: Because you were pregnant?

Mrs. K: Yes. They say I had to give up the baby when it was born and I wouldn't do it. I have never gone back to the Catholic Church and I don't ever intend to.

Bob: Have you thought about joining the Episcopal Church?

Mrs. K: No. But maybe someday.

Bob: What do you plan for the children?

Mrs. K: They are to be brought up in the Episcopal Church.

Bob: Have they been baptized?

Mr. K: Yes. Karen was just baptized a year ago in November.

Bob: I suspect that it is hard for you to go to Church when the children are so small.

Mr. K: Oh, let me tell you. I want to go to Church so bad. I feel so guilty when I don't go. I used to go all the time when we lived in Roxbury and I went for a little while at St. Thomas'. But now I can't go. I want to talk to Rector W. about it sometime. A couple of times I wanted to go over there and see him, but every time I start to go, I get nervous and turn away.

Bob: Is there anything I can do to help?

Mr. K: Well, let me first tell you why I want to see Rector W. Every time I go to Church I can't follow the prayers. I get mixed up and nervous. I want to pray out loud but I can't. Then I get nervous and feel funny.

Bob: The same problem you told me about?

Mr. K: Oh no. Not that. I just get nervous. I want to scream and get out. I get a sick feeling in my stomach.

Bob: Like you want to faint?

Mr. K: Yes, that's it. How did you know?

Bob: Many people have this trouble or similar troubles, Mr. K. You are not the only person who has been nervous in Church.

Mr. K: Oh. Do they get over it?

Bob: Yes. Most people are able to get over this problem. Usually it takes some time and some help from another person. Rector W. will be able to discuss this with you, I am sure.

Mr. K: Good. I would like to see him. I feel so bad about not going.

Bob: I'll pass your message along, then, and you will probably hear from Rector W. soon. I must go now. Thank you so much for a lovely evening.

Mr. K: Thank you for coming up. Do come up again. Anytime.

Mrs. K: Yes, anytime.

Bob: Goodbye, now.

CASE STUDY M

Age: Early twenties

Occupation: Self-employed junk dealer

Children: Ronald, Jr. - 2 years, and Robert - 2 months

Occasion of Interview:

This interview took place on January 10, 1966 in the M. home in Somerville. The occasion was a visit following the baptism of their second son on January 2, 1966. They had called the Rectory for an appointment for baptism on December 31, 1965, or two days preceding the baptism. No instruction was given prior to the baptism or prior to my visit. This family has not been to Church since November 15, 1965 at which time their first son was baptized. No instruction was given for either baptism and they arrived late for both services. This interview began at 8:15 p.m. and ended at 9:30 p.m.

Notes:

January 11, 1966.

I arrived about 10 minutes late because I missed my bus. Another 10 minutes was spent in trying to find out how to get into the apartment, since the door bells did not work. Ron and Carol M. lived in an upstairs apartment in a three or four family dwelling. Mrs. M. answered the door and seemed a little surprised to see me although I had made an appointment the night before.

The apartment was clean and neat and tastefully (although not expensively) furnished. The apartment had five rooms, and seemed comfortable. When I arrived Ron and Carol were watching television and Ronnie was playing in the living room. Most of the early conversation was centered on the home, the children, and Ron's work.

It was mentioned that Ronnie was baptized about a year ago. I immediately recognized that this baptism took place in November and was the event that got me interested in my thesis research. The M's could not remember if it was November or not and so looked it up - it was November 15th.

When I asked them what baptism meant to them, they could not find an answer. They were somewhat embarrassed and looked at each other for the answer. Ron kept saying that "I guess that means we should start going to Church." Carol seemed to agree but said little. Finally Ron said, "We would not think of not having our children baptized." That was the closest they ever got to an answer.

I asked if they had any baptismal instruction. They said they had not - for either child. Were they offered instruction by the Rector? They said they were not. Would they have liked to have had some instruction and would they have taken advantage of it? Yes. Would it be difficult for them to go to the Rectory for such instruction with two small children? No, they could manage. They live only four or five blocks from the Church and Rectory.

I gave a small talk about the meaning of baptism in terms of being a Son of God. You are always a Son, but can either be a faithful or wayward Son. Did they have any ideas how the Church could help them to raise their son as a faithful Son? Again they had no answer, seemed embarrassed by their inability to say anything, looked at each other, seemed to feel a judgment upon themselves for not going. They only said that going to Church and taking the children would in itself be a great help to the children. Quoted an example of a cousin who goes to Church every week with her son and that boy is "turning out alright". They had a tendency to think in terms of what the Church would do for the children (i.e. Sunday School instruction) rather than what the Church could do to help them raise the children. Ron would often look at Carol and say, "It looks like we had better start going to Church, doesn't it?" She said little, but gave tentative agreement, if not reserved agreement. I sensed that there were some unanswered questions about the Church that I had not been able to get at.

When I asked about their previous Church association it turned out that Ron was a life long Episcopalian. He belonged to St. Thomas Church since the age of seven when his family moved to Dane St., Somerville. Previous to that they belonged to St. James', Cambridge. Ron spoke highly of a former Rector, a Rector B. I asked what he liked about Rector B, and he said, "You could talk easily to him, you could say anything." Rector B. was the Rector when Ron was confirmed and took his first communion. This was important to Ron.

Carol is a Roman Catholic. She considers herself as having left the Roman Catholic Church since she decided to bring her children up as Baptist. (This confused me until I realized that Baptist and Episcopalian were the same thing in Carol's mind.) I asked if Carol had ever thought of joining the Episcopal Church. Carol looked at Ron with an uneasy tension. Ron answered that he thought she intended to change when they got married. Carol immediately asked me if they would have to be remarried in the Episcopal Church for her to become a member. I assured her that her marriage would never have to be repeated, but she could become a member of the Episcopal Church by attending a class of instruction for a few months. The tension seemed to leave Carol and she then showed some interest in such a class of instruction.

While I was giving my instruction on the meaning of Baptism, the M's seemed interested. They turned off the television so they could listen better. I do not think they fully comprehended what I was saying. The issues for them were not the issues I was raising. They said they could go to Church without much trouble inspite of the babies. Carol was interested in nursery facilities. Ron said he should get out of bed and go to Church - he could go back to bed when Church was over.

I asked if they would be interested in meeting with other young parents to talk about common interests - such as raising children - would this be helpful, would they enjoy it, would they be likely to join. They seemed to affirm these ideas. Ron was always more enthusiastic than Carol.

Ron invited me back "to talk some more". Carol agreed. They wanted me for dinner - Thursday, January 13 was agreed upon. They seemed very happy that I had come and warmly said goodbye.